

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

IN THIS ISSUE

NEWS

MICHIGAN MEN
IN THE WORLD'S EYE
MIDWEST MISCELLANIES
TEXAS TIDINGS
EAST OHIO

—
DISTRICT MEETINGS
—

ANNIVERSARIES

"The Lutheran" announces with deep sorrow the death on November 11 at his home in Philadelphia, Pa.,

MR. GRANT HULTBERG,
Business Manager of the Board of Publication of the United Lutheran Church in America

Palestine,—Outline of Tragedy II

Japan,—Future Missioning

Canada,—Disaster Relief

Fellowship,—Dr. Knubel's Greeting at American Lutheran Church Convention

Doctrine,—The Christian and the Decalogue

Sermon,—Christ's Second Coming

Teaching,—Estate of Marriage

ENVELOPE MESSAGE

THE STEWARDSHIP OF THANKSGIVING

David knew all about the stewardship of thanksgiving more than a thousand years before Christ's advent on earth. With thankful hearts let us exclaim with him: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities—who healeth all thy diseases—who redeemeth thy life from destruction—who crowneth thee with loving kindness and tender mercies—who satisfieth thy desire with good things, so that thy youth is renewed like the eagle's."



AN ESTEEMED LAYMAN

Doctor Charles Baum's Devoted
Life Ended

DR. CHARLES BAUM, retired physician and chairman of the Executive Committee of the Board of Trustees of Gettysburg College, was called to the Church Triumphant on the evening of October 26, death coming suddenly as the result of a heart attack. He would have reached the age of eighty-four had he lived until January 1.

Thus ended the life of one who served humanity and the Church through a long life of exceptional devotion and usefulness. He was the son of William Miller Baum, D.D., and Maria Louisa Croll Baum of sainted memory. These parents gave eight children to the service of God, the Rev. John Croll Baum, Charles Baum, M.D., Ph.D., George C. Baum, architect, William M. Baum, Jr., D.D., Mrs. Eliza Baum Conrad, the Misses Mary and Maria Baum, and Frederick J. Baum, D.D., pastor of St. John's Church, Poughkeepsie, N. Y. The children, the latter three of whom survive, have honored their godly parents by lives of service in the Lutheran Church.

Born in 1855, and being in York, Pa., during the Civil War, his boyhood recollections of Gettysburg were vivid. He was fond of telling of the time his father took him and his brother, the late John Croll Baum, to Gettysburg, November 19, 1863, when President Abraham Lincoln delivered his famed address. Then eight years old, he sat on the steps of the speakers' platform and at the conclusion of his speech Lincoln shook hands with him.

Charles Baum prepared for his profession at Gettysburg College, class of 1874, and at the University of Pennsylvania, School of Medicine, class of 1878, returning to the university to complete his studies for the degree of Doctor of Philosophy. As a doctor he was associated for twelve years with Dr. David Hayes Agnew of Philadelphia, one of the most famous surgeons of his day, and was also a member of the staff of the old Pennsylvania Hospital in Philadelphia for thirteen years. His private practice continued for fifty-six years, during which his widely recognized abilities as a physician were unselfishly devoted to all who sought him in their need.

Active Board Member

His service in the Lutheran Church has been that of a faithful and able steward. He served for many years as a member of the Board of Foreign Missions and of the Board of Publication, retiring from the latter on the expiration of his term with the recent Baltimore Convention. He succeeded his father in 1902 as a member of the Board of Trustees of Gettysburg College and at the time of his death was chairman of the Executive Committee of the college, a position which he ably filled for a number of years. He also served as treasurer of St. Matthew's Lutheran Church of Philadelphia over a long period of time, the Baum family long remaining actively identified with the congregation which the father served as pastor until his death in 1902.

Following his retirement from active practice in 1931 Dr. Baum and his sisters removed from Philadelphia to Middletown, Pa., where they united with St. Peter's Church, which had been their father's first pastorate (1848 to 1852), and which had been the congregational home of their mother. Dr. Baum served several terms as elder and president of the church council in this congregation. He contributed largely toward the preservation of "Sant Peter's Kierche" in Middletown, erected in 1767 and preserved by the congregation as one of the historic shrines of Lutheranism in America. The work of the Kingdom of God had first command of his time, his abilities, and his means, and the demands of his busy life as a physician did not prevent him from accepting every opportunity to worship and serve his Lord.

The funeral service was held at the Baum home in Middletown Friday evening, October 28. H. W. A. Hanson, D.D., LL.D., president of Gettysburg College; John Aberly, D.D., LL.D., president of Gettysburg Theological Seminary; and Robert L. Lang, D.D., pastor of St. Peter's Church, Middletown, were associated in the service. A further service was held at the Charles Evans Memorial Cemetery, Reading, Pa., at noon Saturday with the Rev. T. Benton Peery, S.T.D., pastor of St. Matthew's Church, Philadelphia, bringing an appreciation of Dr. Baum's service in that congregation. The interment followed in the family plot near the cemetery chapel.

Genial, charitable, devout, faithful, Dr. Charles Baum, to our human judgment seems worthy of the accolade of the Lord of all stewards, "Well done,—enter thou into the joy of thy Lord." R. L. LANG.

A MASS MEETING OF MICHIGAN MEN

By M. Luther Canup, D.D.

ONE HUNDRED seventy-nine men, representing twenty of the twenty-nine congregations in the Michigan Synod, came together in a mass meeting for men at Ann Arbor Sunday afternoon, October 30. The rally was sponsored by the synod itself under the direction of a special committee composed of Messrs. Raymond Hendrickson, John Kreilick, and the Rev. Henry O. Yoder.

Mr. Bader's Address

The first session was held in Trinity Church, the Rev. Henry Yoder presiding. After a short devotional service, the address of the afternoon was delivered by Mr. Earle Bader of Bethlehem, Pa., executive secretary of the Brotherhood of the United Lutheran Church. Mr. Bader was most happy in his presentation of the Brotherhood's program and objectives, sympathetic and understanding in his message, which elicited a hearty response from his large audience. A short business meeting followed the address. After some discussion and repercussions, the men unanimously went on record as favoring a revival of the Brotherhood spirit among the

men in the churches of the Michigan Synod. A resolution was offered and passed asking the officers of synod for two additional laymen to the special committee whose business it shall be to further the Brotherhood interests in the synod by encouraging the men already organized in the several parishes and also by forming new brotherhoods. The afternoon's program was richly embellished by two sacred numbers sung by the Lutheran Student A Cappella Choir of the University of Michigan.

The Fellowship Supper

The second session was in the form of a supper, and was held in the commodious Michigan Union on the campus of the university. The magnificent appointments and excellent accommodations of this social center added dignity and character to the happy occasion. The Rev. C. F. Stickles, president of synod, offered the invocation. Mr. Herbert Olson was toastmaster. He served notice on the speakers of the evening by reminding them of a Chinese proverb—"He who thinks by the inch and speaks by the yard, needs to be dealt with by the foot."

The Grand Climax

The climax of the evening came when Prof. Paul Kauper, an outstanding Lutheran layman, a member of the faculty in the Law School of the University of Michigan, chairman of the Lutheran Student Foundation at the university, and a member of the American Lutheran Church, brought the message. The speaker very forcefully reminded his listeners of their obligations to Martin Luther and the Reformation of the sixteenth century for their religious and civil liberties. He further emphasized the debt the world owes the Reformation and its hero for freedom of speech and press.

It was most refreshing to listen to a highly educated Christian professor in a state university deliver such a sound and fundamentally Christian address. The speaker's mind would be brilliant in any group and his religious culture a benediction. There was not the slightest taint of a "Godless" professor. The banquet closed with a prayer and the benediction by the Rev. F. P. Madsen, secretary of synod. The men returned to their homes from far and distant cities in the Southern Peninsula of Michigan feeling that a definite forward step had been taken in corralling the manpower of our Michigan churches, that there has come a revival of Christian faith and service in the congregations and that what some thought was the death rattle of the Michigan Synod Brotherhood, in the past few years, was only the birth of a new spirit being born in a new day.

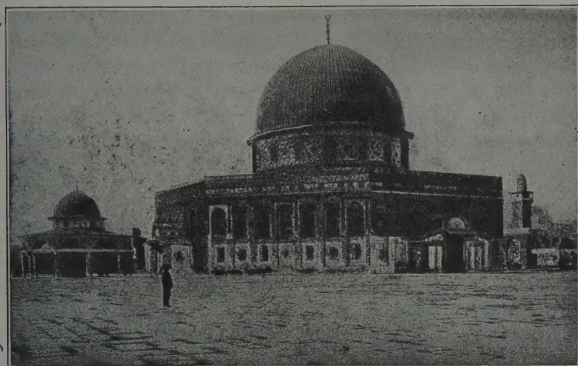
Officers of The United Lutheran Church

F. H. KNUBEL, D.D., LL.D., S.T.D., President
39 East 35th St., New York City
W. H. GREYER, D.D., LL.D., Secretary
39 East 35th St., New York City
E. CLARENCE MILLER, LL.D., Treasurer
1508 Walnut St., Philadelphia, Pa.

OUTLINE OF TRAGEDY—II

THE LUTHERAN Continues the Narrative of Its Correspondent Concerning Present Palestine

Slowly the Arabs' fear of being cut off from their Arab neighbors beyond Palestine increased in proportion to Jewish immigration. Prior to the War there were 90,000 Jews settled in Palestinian towns and colonies. In 1918 their number had shrunk to 56,000. But a decade later it climbed to



MOHAMMEDAN MOSQUE ON FORMER TEMPLE SITE

165,000, while from 1929 to the present the Jewish population has rocketed to 400,000. Over against these are 900,000 Arabs now in the country.

Arab feudal landlords (effendees) meanwhile sold huge holdings under the tempting offers of Jewish agents. Thus the most fertile areas of Palestine, the plain of Esdraelon behind Mount Carmel, and the plain of Sharon, plus parts of the old Philistine Plain, came into Jewish hands. More colonies were set up as the Jews—many for the first time—went in for farming and orange growing.

Aid from Fellow Jews

Millions of dollars poured in from Jews in Europe and America to supply the needs of capitalization. While Jews of all nations were knotted in small colonies and endured incredible hardships of pioneering, industries were begun with an eye for future needs and an assumed upswing in immigration. Underlying this was the materialistic philosophy that cash and numbers could not fail. Cities grew. Jerusalem swelled large with Jewish suburbs and a population jumping to 150,000. Tel Aviv, built on seacoast sand, became the world's largest all-Jewish city, having now 150,000 inhabitants. With all buildings of modern cubist design, it stands spotless and white—at a distance. Roads were built, most of them in haste and less for permanence. Traffic became motorized; trucks side by side with camels and donkeys. European clothing came in vogue; Jewish farmerettes working in shorts scandalized Moslem conservatism. Medical care promoted health; eye disease, like trachoma, was brought under control; and malarial swamps were drained and reclaimed for farming.

For this reason many people who return from Palestine credit the Jews with having performed a "modern miracle" there. They have pushed back the desert and have created a farmer's garden. They have, in short, introduced Palestine and its natives to modern civilization, so that nowhere are the old and the new so contrasted as here. The very garishness of the country, as big as New Jersey, is fascinating, and the hope that the transition will soon be complete leads many an observer to conclude that Palestine needs the Jews for its well-being. Therefore they should be allowed to keep

on trying to win it for themselves. But such an argument overlooks a deep-rooted and perhaps decisive obstacle.

Moslem Arabs, true to the nature of their religion, are conservative. Yet they are not averse to what is new, for also in Egypt and Syria and Iraq they have accepted and learned to use the machinery of Western civilization. But the prospect that the arrival of the new should cut them off from the old is enough to frighten them into the worst kind of fanaticism. They are therefore ready to rally for a "jihad," or holy war, to relieve the situation in Palestine. It is not simply rumor that Pan-Arabism is a real threat with far-reaching possibilities. Because of their religious and racial solidarity with Arabs in Palestine, those in neighboring states are finding their sympathies and nervous energy re-awakened.

Racial Jealousies Become Intense

Fanaticism seizes many of the otherwise stolid fellaheen (peasants). Where once they lived in harmony with the Jewish minority—when it was small—they now fear it will rise to a domineering majority, thus ruining also their religious freedom. That freedom is symbolized for the Moslem in his possession of the Dome of the Rock (erroneously called the Mosque of Omar), which is, next to the mosques of the famous twin cities of Mecca and Medina, the third most sacred shrine of his religion. Simply the threat that someone has designs on this shrine is enough to call out the faithful to its defense. Basis for such threats is the fact that the mosque stands on the old Temple Area of the Jews, and its western rampart is the famed Wailing Wall of the Jews, the magnet which draws to itself every Jewish pilgrim.

In spite of the present terror, it would not be impossible for Jews and Arabs to come to terms. The price of reconciliation would be the surrender of the Jewish claim to a National Home built on the lines of a sovereign state within the orb of Islam. Substituted for sovereignty would be federation under a common popular government. Both Jewish and Arab spokesmen in Palestine have admitted this possibility. Yet for the American Jew this seems like rank defeatism and the doom of Zionistic nationalism in which



WAILING WALL OF THE JEWS—PART OF THE CITY'S AND TEMPLE'S ANCIENT WALL

he delights. But we at home must remember that the Arabs are not like Australian aborigines or American Indians, people to be cleared out. Rather, belonging with the Jews to the Semitic race, they are ultra-conservative people with an old civilization of their own; they have difficulty understanding ours, we theirs—regardless of the crass differences

in religion. Aggravating the whole situation is a third party.

Great Britain, as the mandatory power in Palestine, rules with the weight of empire. Splendid ruins which recall the era of Roman rule suggest other ruins on which its modern counterpart is resting.

Two accounts, for whose sources I can vouch, will illustrate. Under the Turks, when a criminal suspect was not found, his brother or father was hanged as a penalty. But today, the British police or military hold an entire town, from which the suspect has fled, responsible and loot it. This happened while I was in Palestine. A young British army officer was shot near Jaffa. Five neighboring towns were searched for the murderer. None was found. Therefore 3,000 head of sheep and cattle were taken from the towns and driven away.

Another time two British soldiers were shot down near the Jaffa Gate in Jerusalem. Bloodhounds were set on the trail of the suspects. They led to a nearby town, and then on to the next. Yet instead of following on, the soldiers chose to ransack the first town, seizing the peasants' food supplies and dumping them in the street.

Acts such as this draw the unforgettable wrath of the native population. The Oriental has a good memory, and official acts of indiscretion such as these have made the people at large lose respect for the efficiency as well as good will of the government. Therefore public hostility is directed against the British as well as the Jews. In this vein a Christian Arab official in Jerusalem remarked bitterly to me, "Human beings are rotten to the core. Animals devour the weaker; men exploit the poorer; empires crush peoples begging for equal opportunity . . . And it all happens worst at the hands of the 'civilized and Christian' West!"

An Englishman admitted, "Britain has the annoying habit of settling herself on other people's front door steps." Primarily for strategic reasons has she thus planted herself in Palestine. Military General Headquarters have been moved from Cairo to Jerusalem; the harbor of Haifa has been fortified into a strong naval base; leading to it from Nineveh is the Iraq Petroleum line; from the Dead Sea come chemicals essential for war and industry; and at Lydda five international airlines stop over.

Empire Importance

Britain's "life line" to India is thus pegged on to Palestine. Her interests are imperial, not humanitarian. She must play first fiddle in Palestine. Whether Arab or Jew plays second is not her chief concern, nor is the ensuing discord. Meantime she finds the spoils of empire in this case embarrassingly small, though she levies exorbitant taxes on both Jews and Arabs, and places the major portion of a \$10,000,000 police bill on their backs. Here, furthermore, you see that when in an imperial power the proletariat can no longer be exploited at home, the practice lingers on abroad.

Aside from considerations of strategy, Britain must carry on bigamous relations with two jealous parties. She plighted her troth first to the Arabs for their goodwill and support, and then to the Jews for financial aid. Now she is annoyed by the persistent "remember?" of the Zionists, feverish for want of a National Home; at the same time she is driven to distraction by Arabs to whom she piped the tune of self-determination, and now must hear it blared back with full orchestration.

The result: no one trusts British promises or respects her use of brute force where intelligence and integrity have failed. For the false hopes she has held out to both Jews and Arabs the only Christian solution would be a daring compromise. This: reimburse the Jews for their major expenditures in Palestine, which they undertook under the promise of British protection. And this: accept in principle the proffered Arab peace terms.

According to the Mufti of Jerusalem, now a refugee in Syria, such peace terms would include: the ending of Jew-

ish immigration in Palestine; the granting of an independent Palestinian Arab government; the abandonment by Britain of the idea of a Jewish National Home in Palestine; the termination of the British mandate; the prohibition of any further sale of land to Jews in Palestine; and the conclusion of a treaty between Britain and the Arabs of Palestine similar to the Anglo-Egyptian, Anglo-Iraq and French-Syrian treaties, by which Britain would set up an Arab State in Palestine with full sovereignty and with the Jews being granted minority rights.

As a compromise this would require courageous statesmanship. Yet aside from the inadvisability of partitioning the country and thus satisfying no one, such an act would do more to re-establish the integrity of "Western character" and regain the confidence of both Jews and Arabs, upon whose good will the British Empire is increasingly dependent. Done with frank acknowledgment of previous unwise commitments, this action would not be "backing down" from anything but the shaky pedestal of hypocrisy.

Ownership in Inhabitants

Palestine, after all, belongs to the people who now live there; to Arabs, Jews, and Christians. As for the Jewish minority, they may still make it their center for a spiritual revival of Judaism. Obviously none but a scant minority of the world's Jews can ever hope to find refuge in Palestine; this is simply a physical limitation about which nothing can be done. Others must manfully seek havens elsewhere while the storm of persecution lasts.

"After all, what the true Jew wants most," a rabbi told me in Jerusalem, "is a revived Judaism. Anti-semitism is a growing-pain for the Jewish people. In a real sense, therefore, Hitler is the modern savior of Judaism, for he is making us more conscious than ever of our noble heritage and contribution. We were in danger of losing this realization when in the nineteenth century, especially in Germany, we tried being Jews only on the Sabbath, and Aryans the rest of the week. Too many Jews let themselves be baptized for material advantages; they were traitors, wanting to be something else than what they are, that is, Jews. The re-awakened modern Jew is a religious being, with no geographically localized religion, yet loyal to his land of origin for the sake of spiritual integrity."

This religious note recalls the ancient Hebrew prophets who never wearied of holding before their fellowmen God's plan and purpose for man. For an Amos or a Hosea God's judgment stands behind all which happens at the moment. Still today Jews, Moslems and Christians are being judged along with the rest of the world. And with God's judgment also upon us, how will we deal with members of oppressed minorities? with political issues which involve moral and Christian principles?

Palestine's present ordeal of hatred draws the world to its side. You and I and millions more respond at the mention of its name. "Palestine" strikes popular imagination more than other names of geography simply because of the many religious associations with its distant past. Nazareth, Bethlehem, Jerusalem, are not simply key cities in our Lord's earthly ministry, nor mere reconnoitering points for modern warfare, but they are symbols of our own childhood when stories about Jesus held us under their spell. Incredible, therefore, that something is now bursting in upon this land of revered memory which should hold before our eyes not glory but terror. This terror is the outward sign of human fear. It grows to ever more tragic proportions as it feeds on hatred, prejudice, and frenzied selfishness. The sounds of fighting, the scenes of assault, the feeling of insecurity and dreadful suspense here clutch human beings in their grip. Innocent and guilty suffer together, while—to one who has lived among them—it becomes ever plainer that upon man's greed and disloyalty God's Judgment is even now being meted out.

FUTURE MISSIONING IN JAPAN

The Rev. A. C. Knudten, Nagoya, Japan, Describes the Present Situation in That Country from the Missionary's Point of View

LAST SUMMER there was a meeting in Japan of missionaries who work in that country, in Formosa, and in Korea. Naturally there was the background of the conflict between Japan and China, and from that background those who are preaching the Gospel of Jesus in the Orient faced the possibilities of the future. The Rev. A. C. Knudten discussed "The Missionary and the Future in Japan." The length of his paper debars THE LUTHERAN from publishing it in full, but its content bears so directly upon the "mind of the Church" relative to continuing our foreign mission work that THE LUTHERAN undertakes to synopsize what he expressed to his brethren in Japan.

The first point which Pastor Knudten presented as a basic factor in the situation is what he titles "The Future Social Order in Japan." Before addressing himself directly to the meaning of that phrase, and after stating with great frankness that the future can be expected to contain hindrances to the program of extending the power of the Gospel, he pointed to what he calls the prevailing and dominating trend in the "sunrise" kingdom, namely, the integration of the social order. Pastor Knudten analyzes the Japanese national attitude toward the future as a climaxing of forces that have been operating for the past eighty years, forces that have been almost constantly directed toward perfecting the national structure. As the outcome of such persistent pressing forward we quote:

"The nation now stands in the front rank of world powers, but within its social structure the struggle to maintain and to enhance that status has been undergoing a tremendous test in resources and in sustaining ability. For the present, those forces for the intense integration of an intensely unified social order are setting the tempo of the national life. Every effort is being made to mobilize not only the physical and material resources of the nation, but the spiritual resources as well. The chief involuntary groupings of the social structure, the state, the family, and the school, are as a matter of course, the focal points of that mobilization. In the withdrawal (from free missionary influence) of family and school, two very important centers of missionary activity are becoming, in the interest of complete national integration, more and more inaccessible to missionary contact. Many of the voluntary groupings, too, are being removed from their voluntary status in the trend of totalitarian centralization. In some respects religion may be thought of as being one of these, due to the still uncertain situation arising from the claim on the one hand that State Shinto is not religious, and on the other, that it is. But on the whole it can be fairly said that religion still is free, that the 13 denominations of Shinto, the 56 denominations of Buddhism, and the 23 denominations of Christianity have freedom within lenient restrictions and thus still can be

considered voluntary groupings in Japan's social order."

Relative to these integrating, centralizing forces of government in Japan, Missionary Knudten recalls to the thinking of the Church the fact often overlooked, namely, that in certain respects the conversion of people to faith in Jesus Christ should be viewed as a world program. The element of integration is not foreign to Christianity. He says: "The Christian Mission in Japan is an extension of the original Mission of Jesus Christ in the world. It is the embodiment of that Power, far beyond any human possibilities, which seeks to lift man to the levels for which he is intended; that Power which continually seeks the change in direction and the articulation of personalities and groupings about the divine Center of the Universe; that Power which is the one integrating factor in the midst of a multitudinous disintegrating element in our various civilizations."

Pastor Knudten says that the modern Christian mission to Japan was received as a cultural, more than as a religious, contribution. Nevertheless, he declared, "The Christian mission has given a Christian church to Japan with an influence far out of proportion to its small numbers and making its contribution to the nation in these times of stress." He expects that Japanese Christianity will be supernational rather than merely international. "It will contribute to the nation and the national structure without playing on intense nationalist feelings such as religions of the soil (folk faiths) are wont to do."

The Missionary in the Future

Pastor Knudten's audit of the importance of the missionary to this future church of Japan is somewhat startling. He believes that as a result of the changes in the social order which are taking place in that country, so that it has become more closely integrated than is true of any other field in which missionary work is being done, the church in Japan will continue its drive toward complete self-support and autonomy. He does not consider this as "anti-foreignism." It is a "digging-in" process of the Christian movement necessary and it can be wholesome. However, the place of the missionary is insignificant when the process of integration has advanced.

The intensity of this nationalizing, centralizing movement in Japan very promptly shows its effects on the conduct of Christian missions. Pastor Knudten has observed that in

recent years two of the smaller missions have withdrawn from Japan. One of the older and larger denominations finds its rate of growth reduced to the status of merely "holding its own." The church under such circumstances either disappears or it can be defined as "a society of 'congenial spirits' to whom the urge and challenge of launching out into the deep has given way to the

(See page 13)



ALL LUTHERAN SERVICE IN KUMAMOTO, SEPTEMBER 18, AT BROWN MEMORIAL CHAPEL, DURING THE VISIT OF DR. AND MRS. A. R. WENTZ

CLOTHING RELIEF IN CANADA

Disaster Relief Committee of the Church Issues Appeal for Gifts

By SECRETARY C. E. KRUMBHOLZ, New York

THE NEED for clothing relief among our Lutheran brethren in the Canadian Northwest continues to be acute. Careful investigation by the officials of the Manitoba Synod discloses that while the harvest this fall has been somewhat better than in recent years, there are whole areas where drought and pests have wrought havoc to crops. Furthermore, the farmer finds himself in debt because of conditions that have existed over a period of years. Taxes have been unpaid and farm equipment has not been renewed or repaired. Hardships still continue to be the lot of family after family. There has been no money to buy new clothing. Even food has been scarce.

Of the need of the brethren in Canada, Dr. E. A. Tappert of the Department of Linguistic Interests of the Board of American Missions writes: "One of the most pressing problems on our Canadian mission field during the past few years has been the providing of a sufficient supply of clothing for the destitute settlers in an extremely cold land. What little clothing had been brought across the ocean is rapidly being worn out; this fact and the growing number of children that have appeared in the meantime make an increasing supply of clothing imperative. The families are large; we know of one family which has twenty-five children. As we have said before, Canada is not Africa, and even John the Baptist would have to appear in a different attire in the wilderness of Alberta, if he were to preach on the banks of the Peace River. Canada is not Paradise, in which fig leaves grow to clothe the naked. Clothes do not grow on their fields; they must be purchased with money."

What shall be done? Moses says: "The Lord loveth the stranger in giving him food and raiment." How does He do it? Through His servants here. Clothing and bedding of any kind are welcome; particularly children's clothing. No greater encouragement could be given these heroic pioneers, struggling with all the privations of the frontier, than the warm touch of Christian love reaching from far away into the isolated and snowbound shacks of the poor. By clothing the body we also fill the soul with warmth and gratitude to God, Who loveth the stranger and giveth him food and raiment.

Nothing to Eat or Wear

A missionary reports: "When I came to N. for the first time I found a family in the greatest need; man, wife and seven children living in a stable that had no floor. The food supply was exhausted, the clothing worn out; for a long time the family had subsisted on fish which was caught in the nearby lake. The district had been opened to settlers only a short while before. They were without church or school. What suffering for a poor mother with seven children at forty to sixty degrees below zero! It was touching to look into their tired eyes and emaciated faces. They said: 'We would have written for a pastor long ago, but we would have to offer him at least his fare, and we have nothing, absolutely nothing.' How these people rejoiced when some time later I could come to them with a box of clothing which had been sent me from New York. It was a real holiday. With tears in her eyes the mother of the seven children told me that now she was relieved from her greatest worry, since her children now had some clothes to wear. We could add many similar reports. The repeated crop failures in consequence of drought, rust and grasshoppers have reduced the farming population to such a degree that it will take a couple of good harvests before they can think of replenishing their wardrobe from their own funds; their first con-

sideration must be to preserve their homes by paying back taxes and repaying monies received for relief; then only can they think of their personal needs. It is necessary, therefore, that the efforts of the Church to relieve the distress of our unfortunate brethren by gifts of clothing be continued."

In view of this situation, disaster relief in the form of usable clothing will be most welcome in our Lutheran parishes again this winter. Last year more than 30,000 pounds of serviceable clothing, shoes, and bedding were shipped from the States and distributed through an efficient system set up by the Church in Canada. Through this organization we were assured that needs were met where they existed, and that our people were being helped throughout the whole area of need.

Organization Improved

At a recent meeting of members of the staffs of the Board of American Missions and of the Inner Mission Board it was agreed that the organization for relief this year could be further simplified and made more effective. Since this work of relief is distinctly Inner Mission, it was agreed that the Disaster Relief Committee of the Inner Mission Board should be responsible for the collection of clothing and follow through to the distribution points.

In accord with this agreement, we ask now for the full co-operation of the Church according to the following plans:

There are to be six collection stations to be organized. These stations will serve the areas designated:

1. Inner Mission Society, 509 Park Avenue, Baltimore, Md., the Rev. James Oosterling, D.D. This station is to be used by folks in Maryland and the Southern states.
2. Concordia Lutheran Parish Hall, 16 Helena Street, Rochester, N. Y., the Rev. W. C. H. Tappert. For New England States, Central and Western New York and Northwest Pennsylvania.
3. Board of Inner Missions, 1228 Spruce Street, Philadelphia, Pa., the Rev. G. H. Bechtold, D.D. For Eastern Pennsylvania, Southern New York, New Jersey and Delaware.
4. The Inner Mission, 23d and Sidney, Pittsburgh, Pa., Mr. Henry Hesse. For Western Pennsylvania, West Virginia and Eastern Ohio.
5. Inner Mission Society, c/o Wicker Park Lutheran Church, 2112 West LeMoyné Street, Chicago, Ill., the Rev. L. Weihe. For Western Ohio, Indiana, Michigan, Illinois.
6. St. Mark's Lutheran Church, 14th and Margaret Streets, N. E., North St. Paul, Minn., the Rev. Christian T. Breest. For Wisconsin, Minnesota, Iowa, etc.

What to Send

The need is mostly for clothing for men and children. Shipments should contain clean, warm, serviceable clothing, shoes and bedding. Flannel suitable for the making of undergarments will also be appreciated.

Our contract with the Canadian railroads does not permit us to send anything other than the goods included in the above in addition to used and serviceable religious books.

The stations designated will sort the clothing, repack them and send them to one of two stations in Canada from which they can be sent into the needy areas transportation free.

It is possible for congregational groups to send used clothing designated for some particular congregation in Canada through the collection stations. When doing so however, labels must be attached clearly stating this, and such labels must be attached to every box so designated to a particular

congregation. Every effort will be made to send such designated gifts of used clothing to the proper persons, but it involves extra work at the collection and distribution centers.

It would be more just, we feel, if our people would send their gifts of clothing, undesignated, and trust those in charge to make distribution where the articles are most needed. In this way there will be no forgotten ones, while others are favored beyond their needs. To handle tons of clothing is a task in itself. Designated gifts add to the work, for which no one is paid, and often defeat the very purpose of giving to His neediest children. Every pastor is contacted by the Distribution Center nearest to him and shipments are made to him for his people as well as for his own family.

It is important that our people understand that the above applies to used serviceable clothing only. New goods, toys, etc., are subject to duty and should not be sent through the collection stations. Where such are sent they should be sent direct to the persons for whom they are intended and should be prepaid, including duty.

Our readers will readily understand that there is expense involved in the handling of this used clothing. While no special appeal is made, the Disaster Relief Committee will be happy to receive any gifts from individuals or congregations toward the minimum expense involved in this merciful service. Gifts can be sent through congregational and synodical treasurers and should be designated for Disaster Relief, Inner Mission Board.

"COMMON SERVICE" CELEBRATION

Special Service Commemorating Fiftieth Anniversary Impresses Audience

AT THE recent convention of the United Lutheran Church official recognition was given to the Fiftieth Anniversary of the publication of *The Common Service*. This took the form of a Festival Vespers sung in the convention hall, Monday evening, October 10.

That the service was a *Vespers*, gives recognition to the fact that *The Common Service* embraces a much wider range of appointments for divine worship than is commonly credited. It is a mistake to confine this term merely to the Liturgy appointed for the Chief Service,—the Holy Communion.

Further, the "Fiftieth Anniversary" must be admitted as somewhat misleading, especially when one realizes that *The Common Service* runs back to the Church Orders of the Reformation period, and through them to a much earlier age. However, in another sense, Fiftieth Anniversary deserves every emphasis that Golden Jubilee can bring it. Those who participated in this historic service were privileged to enjoy one of the rich fruits of the Reformation in divine worship, namely, the service in the language of the people. And this commemoration marked the Fiftieth Anniversary of the *English* dress of this centuries-old *Common Service*.

A congregation which filled convention hall to overflowing sang *Vespers* in a way which proved that *The Common Service* is the common, prized and used possession of our churches. For in that body of worshipers were men and women from every section of our land. They were not hesitant in their responses: they sang with both knowledge and devout appreciation. The effect of such a mass singing was wonderfully fine.

The seminary choirs from Gettysburg and Mt. Airy, Philadelphia, comprised the festival chorus. The former furnished two well-sung anthems; the latter the liturgical numbers,—particularly noteworthy was the fine musical setting to the Responsory. Dr. P. Z. Strodach read the liturgy; Dr. H. D. Hoover read the lessons; and Dr. Luther D. Reed made the historical address.

In addition to this service, this event was marked by a historical exhibit of great interest. A committee of the Common Service Book Committee had gathered a rare collection of books, pamphlets, and extremely valuable manuscripts which served to illustrate both the age of *The Common Service* and the long process by which it came into its present English form.

A TRAILER HAS NO POWER

By Ewald G. Berger, Pontiac, Michigan

MANY PEOPLE can be described as being "trailer minded" today, either through personal experience by living in one or else through contact with them on the highways.

These two facts are known concerning a trailer: it has no power going up hill, in fact, it is a drag or a weight which to some degree holds back the car which is pulling it; on the other hand, a trailer with its dead weight has a tendency through accumulative momentum, to push the car to which it is attached to a point beyond control if the driver is not alert and cautious. If an unattached trailer is started down hill, it careens wildly first in one direction and then in another, spreading destruction and many times death. In short, a trailer having no power within itself becomes a dead weight or drag going up hill and when going down hill it can become a destructive force.

Have you ever thought of trailers existing within the church—the hangers-on—those who have no power of their own and who have attached themselves through membership to the church in the hope of being taken some place spiritually without any effort on their part? There are just such individuals within every church. There are those who refuse to accept their share of responsibility in carrying out the church's program, those who want no part in the financial upkeep of the church, those who do not want to find their place in the organizational life of the church, those who fail to take advantage of the privileges of worshiping regularly in God's house and communing regularly.

A spiritual trailer within the church can do but one thing for the church which is striving to gain greater heights. A spiritual trailer or hanger-on becomes a drag or dead weight, holding the church back. A spiritual trailer having no power within himself has a tendency to be negatively critical, to spread dissatisfaction, and even to produce destruction itself within the church.

Think for a moment what would happen if every spiritual trailer within the church suddenly had power within himself. The same thing would happen as happens on the railroads in the mountains. Two locomotives pull the precious cargo of human life and freight up and across the mountains. Each locomotive produces power within itself and in such combining of power the goal across the mountains is reached.

The church today needs less human trailers and more human locomotives. Transformed indeed would be the life and power of the church if every spiritual trailer or hanger-on suddenly possessed power within himself. Greater by far would be the effectiveness of the church in establishing the Kingdom of God in the hearts and minds of men if every member of the church who is now a trailer would accept his share of responsibility in carrying out his church's program, in caring for his part of the financial life of his church, in finding his place in the organizational life in his church and in using every opportunity of worship and prayer to deepen his own spiritual life.

Which are you—a trailer—a spiritual hanger-on to the church—void of power within yourself—destructive rather than constructive? Or are you a locomotive—a spiritual dynamo which has power—the power of God?

Then, too—which do you want to be day by day?

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

The Ukrainian Minority in Poland is complaining loudly, but not primarily for political autonomy. Their grievance is religious, and the cause is the government's pressure to make them all good Catholics. Oddly enough the Vatican has not been grateful for this zeal, likely because it suspects that the government's action is due not to religious enthusiasm but to political craft which may in turn be used against the Roman Catholic Church in Poland, as dictatorial powers have been exercised in other countries. The 7,000,000 Ukrainians in Poland are about equally divided religiously between the Orthodox Church and the Greek "Uniate" Catholic Church. This latter really owes allegiance to the Vatican, though it uses its own Mass and Scriptures in the ancient language which Cyril and Methodius enshrined in their version of the Bible. In the present persecution the "Uniate" churches are not being disturbed, but the Ukrainians in the Orthodox churches are objecting bitterly because only fifty remain of the 350 church buildings they had in 1918, many of them very ancient and costly. The others have either been razed or forcibly turned into Roman Catholic churches. In the meantime the arbitrary action of the government has, to quote the judgment of Archbishop Sheptytsky, a Uniate Primate but also an Orthodox leader, "cast the odium for what has transpired on the Apostolic See (Vatican). . . . A new abyss is being opened between the Eastern and the Catholic Churches."

Nicaragua Has Issued a Decree to forbid the importation of khaki cloth for any purpose other than that of government use. The reason given is that miscreants have been dressing in khaki to resemble National Guardsmen, in order to commit their crimes in comparative safety. A prohibition of like nature has been proclaimed by South Africa. There the sale of military toys—soldiers, tanks, guns and pistols—has been banned because of the recent upsurge of acts of violence on the part of youthful criminals. To remove the very suggestion of deadly weapons, water pistols, the dearly loved cap pistols of little children, and even automatic cigarette lighters, shaped like pistols, have been forbidden.

A Recent Issue of "Collier's" Magazine (October 1) presents a startling item of national debt that has too long been unconsidered: "Our national debt is indeed 'only' \$37,000,000,000 (now already over \$38,000,000,000). But our total public debt—the combined debts of the federal, state and local governments—is \$57,000,000,000 (add two billions more)." This is a rather ominous increase from \$6,100,000,000 in 1914. The most disturbing feature of the staggering increase is the mounting cost of municipalities, most of which sought and found a way past the limits of safety set by a more prudent generation to curb excessive expenditures. No wonder many of our cities are virtually bankrupt. The seriousness of that situation would be more wisely realized if citizens would remember that municipalities are made up of people who, as individuals, are the final bearers and payers of all debts. A closer scrutiny at primaries would be helpful. A little note of comparison might be added. We lead the world in a sorry way. For instance, in 1936—the last complete figures available—it cost every man, woman and child in the United States \$133 to pay the running expenses of our federal, state and municipal government. During the same year the English spent \$123 and the French \$103 for the same purpose.

The National State of Nerves was startlingly exemplified on Sunday, October 30, through the panic occasioned by

Columbia's horrific radio production of "The War of the Worlds." The chief characters emerging from the excitement were H. G. Wells, the author who furnished the background for the skit, and Orson Welles, the producer-actor. They gave to the world a modern revamping of an old conundrum, to read now—"How many Wells does it take to make a shiver?" Later public reactions seem to indicate that a gratifying restriction will hereafter be placed upon terrorizing productions on the air. But the campaign against the depicting of fear, or its suggestion, should go much further. Children's "thriller" programs are flagrant offenders along this line. In many of the mystery and "heart-throb" air-skits, howls, groans and shrieks are too piercingly in evidence. The offense goes even further. Advertising—and not all of it on the air—has been laying a foundation of fear, with its warnings and studied suggestions, on which crude sensationalism can rear its towers of terror with the assurance of a quick response. The public is being subtly educated to alarm, and into a morbid sense of danger in the commonest acts of life, in the homeliest items of food, in the simplest articles of clothing. Note the almost universal appeal to fear that shadows our printed and vocal advertising, and scotch it with a healthy revolt.

War-born Poverty Openly Stalks the Streets of Japan. So says Hallett Abend, cabling from Hong Kong, after personally comparing the present situation of Japan with its condition two years ago. "A general air of pinching poverty" is apparent in the shabbiness of buildings and public dilapidation in places where once the Japanese delighted in presenting a smart front. The most noticeable feature of change, however, is in the vast increase of mendicancy. For the first time in thirteen years of observation, says Mr. Abend, he has been "followed and importuned by many beggars." Many of them—"armless, legless or otherwise badly crippled"—were evidently the victims of the present war, though the authorities take pains to state that "these are industrial casualties, hitherto charitably cared for." That in itself is an admission of straitened circumstances, but the explanation is also a part of the government's camouflage to hide the human, as well as the financial, havoc caused by the war.

A Fit of Monkish Temper (October 20) put sixteen Franciscan friars in jail at Salzburg, Germany, charged with "incitement to hatred" and "malicious damage to property." The occasion was an order served on the monks to clear the third floor of the monastery of their persons and possessions, so that it might be occupied by the local Gestapo (secret police) as their headquarters. As a protest against the evacuation order the Franciscans hurled their furnishings out of the third story windows. It was indeed a sad and shocking example to set before the guardians of peace and order!

The Latest Reports from "Godless" Russia state that formal instruction in atheism will be vigorously enforced in all Russia's schools during 1939. Even a teachers' institute has been established to fortify instructors in this advanced program of atheism in the curriculum. The head of the Society of the Godless, Yaroslavsky, heralds this procedure as the last stage in the Soviet's fight against religion. He also prophesies that by 1967—after fifty years of atheistic communism—Russia's population of a contemplated 230,000,000 will be completely godless. Yaroslavsky is the man who howled so lugubriously earlier in the year about the unexpected, impertinent vitality of Christianity among the Russian peasants. The real trouble with the vaunting Soviet reports on the state of religion, or irreligion, is that they protest too much and too loud. It sounds as if they were trying to drown out their own fears. Anyhow, there is room for a justifiable doubt of all self-interested statements that emanate from state-controlled censorships.

THE HEART OF THE U.L.C.A.

President Knubel* at Sandusky, Ohio, Expressed to the American Lutheran Church
Assembled in Convention the U. L. C. A.'s Desires About Fellowship

LET ME express my heartfelt gratitude for your invitation to bring to you the greetings of the United Lutheran Church. I have been afraid before God as to what I should say to you. The matter of the relation between our bodies and the situation of Lutheranism in general is upon my heart. I want to open my heart to you concerning my body and yours and concerning the situation of Lutheranism in general; and when I do thus open my heart to you, I am fully persuaded I am opening to you the heart of the United Lutheran Church in America. If there is anything I ought to say which I fail to say, I should be happy indeed to answer any questions. It will, no doubt, be out of order that I should do so publicly, and if so I will be glad to answer privately any questions that any one of you may ask.

My greeting is, in the first place, a greeting illuminated from the past. I am thinking of all the formal and informal relationships which existed on the part of the Joint Synod of Ohio and of the Iowa Synod with the past of the United Lutheran Church in America. I am thinking of the illumination that is shed on us today by the great luminaries of the past, by such a man as Dr. Schuette, Sr., whom I knew and loved and whose last years, as we all know, were filled with so great a desire to establish a federation of all Lutheran synods in America—I am thinking of the loved Dr. Richter who always seemed to me in my many associations with him, to convey in his life that which marked him as a second Loehe;—I am thinking of the Grabaus of the Buffalo Synod, and perhaps I naturally think of the fact that a relative of mine, with my name, was long an honored pastor in the Buffalo Synod, whose family today are active in a congregation of the former Buffalo Synod;—I am thinking of Dr. Hein and our personal friendship; thinking of the last time I saw him in this life, when two years ago he called upon me in a hotel in Columbus at the time we were holding our previous convention;—I am thinking of Dr. Schuette, Jr., and the gracious words he spoke to us ten days ago. I am thinking of President Hemminghaus of the Baltimore Ministerial Association and the ringing appeal he made a week ago last Sunday to a host assembled in a public park in Baltimore, just in front of the fine statue of Luther which stands in that park. All these are the illuminations from the past, with many others, including my friendship with your present president.

Definition of Lutheranism Involved

In the second place my greeting is one which Christians must always feel when they face other Christians, whether they express it or not; it is a greeting of sinners to sinners, for the United Lutheran Church in America is conscious of how far from perfection she is in faith and life and work. But while thus greeting you as sinners to sinners, there is the consciousness in all of us, whenever we think of our sins, of that changeless, perfect grace of God in Jesus Christ

* In response to a directly urgent and official invitation from the American Lutheran Church to attend their 1938 convention and bring the greetings of the United Lutheran Church in America, President Knubel went to Sandusky, Ohio, on October 19 and spoke as above recorded. The American Lutheran Church consists of 2,026 congregations, containing approximately 375,000 confirmed members. There are 1,600 pastors.

Concerning Dr. Knubel's address the *Lutheran Standard*, official journal in English of the American Lutheran Church, comments in its issue of November 5:

"The resolutions passed in the matter of continuing with renewed zeal the effort, under God's guidance and blessing, to lay a satisfactory basis for church fellowship with the United Lutheran Church were given tremendous impetus by the personal appearance of Dr. F. H. Knubel, first and only president of the United Lutheran Church, who addressed the convention on Tuesday morning and deeply impressed all who heard him with the earnestness of his desire for the consummation of this fellowship."

whereby we are justified and sanctified. It is the fundamental element in Lutheranism. No other body of Christians, whatever their name, has such a conception of grace as has the Lutheran communion.

Once Dr. Pieper of the Missouri Synod was asked to give a brief definition of Lutheranism; he answered, "I can give it in one word—Grace"; he designated it truly, for grace is the fundamental of Lutheranism. By that common grace, Brethren, we are brethren in the deepest sense. Lutheranism, wherever it is genuine, is bound together by that grace, beyond the power of any human influence to break its unity.

In the third place my greeting to you is frankly, fully the expression on our part of a desire for fellowship with you. Just a desire for fellowship with you. It is true of us, as of course it is true of you, that, if we must, we can live alone, but I tell you from the depths of our soul that the United Lutheran Church in America does not desire to live alone. We long for companionship, and I am thus frankly speaking to you because I am expressing a deep desire of our soul. Your commissioners and ours have been in conference a number of times during the last four years. In the first two years of our conferences we came to an agreement upon two disputed questions. The agreements were presented to our convention two years ago, and doubtless were also mentioned to your convention. We are in complete agreement on matters relating to secret societies and on pulpit and altar fellowship. Action on these two agreements awaited a third agreement, and during the last two years we have aimed to come to agreement with the third matter, namely, the Scriptures. Here also we came to complete agreement with the exception of a portion of one sentence. Three full agreements with the exception of a part of one sentence. I know what lies behind that part of one sentence. I know the difference that exists there, and it is a genuine difference; but fellow Lutherans, that difference represents nothing more than two different approaches to the Scriptures, and both of these approaches, I am bound to believe, are fully within the compass of historical, confessional Lutheranism. Before God I believe and must say it to you, there is not sufficient ground for a refusal of fellowship. You have heard perhaps that the United Lutheran Church in America at its recent convention adopted heartily a declaration with the title, "The Word of God and the Scriptures." It may be said to you, and indeed it has been said in some quarters, that the United Lutheran Church adopted this declaration as a statement over against other Lutheran bodies. Such a statement I ask you to deny in my name. The United Lutheran Church adopted that declaration first of all, for its own sake, for its own strengthening, for the strengthening of its own people.

A Testimony to Non-Lutherans

We adopted that declaration in the second place in order that it may be a testimony to the bewildered Christians outside of the Lutheran Church, to those who have no clear conception of the Scriptures. We adopted that declaration in the third place because your body has a declaration upon the Scriptures; because the Missouri Synod has a declaration upon the Scriptures and because it has therefore required of us that we express ourselves, that we state how we believe regarding the Word of God and the Scriptures. These and these alone were our reasons for the declaration which we approved. My greeting in the fourth place, is one

(Continued on page 28)

The Christian and the Decalogue

By THE REV. JOHN SCHMIDT, Detroit, Mich.

AS LAW the Ten Commandments mean nothing to the Christian. This statement is fundamental to any discussion of this problem. Although it was propounded by Luther four hundred years ago, and by his still greater predecessor, Paul, many centuries before, this idea still shocks the great majority of Protestants. Perhaps this is due to the fact which Sohm mentions, that "the natural man is a born Catholic." He goes on to explain that "the *natural* man desires to remain under the law. He strives against the freedom of the Gospel, and he longs with all his strength for a religion of law and statute. He longs for some legally appointed service, in the performance of which he may exhaust his duty towards God, and so for the rest of his time be free for the service of the world, free from that 'reasonable service' which is the presenting of his whole life as a sacrifice to God." Perhaps too much of the Catholic mind lingers in our thinking even today.

Luther's Teaching

Basing as he does his whole theology upon Paul, particularly upon the epistles to Rome and Galatia, Luther insists that the law, while useful indeed to lead men to Christ, is meaningless to the Christian. "Wherefore the law was our tutor-slave to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a tutor-slave. For ye are all the children of God by faith in Christ Jesus." (Gal. 3: 24-26.) In his "Treatise on Good Works" (1520), Luther quotes I Tim. 1: 9, "The law is not made for a righteous man," and adds, "that is, for the believer, but believers of *themselves* do what they know and can do only because they firmly trust that God's favor and grace rest upon them in all things." He here follows the New Testament in basing Christian ethics upon a higher level than that upon which it is placed by the law. The law says that certain things should be done and others avoided because of the reward or punishment that will follow. This is evident even in the Decalogue—"for the Lord will not hold him guiltless that taketh his name in vain," "that it may be well with thee and thou mayest live long on the earth," and "for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." We rightly despise and distrust a man who is honest for policy's sake. We seek a higher motive than that "honesty is the best policy." We fear that those who do good only because they seek reputation, wealth, or honor, may decide that these come rather to the one who is unscrupulous in his business dealings. We see readily the insufficiency of such an ethical motive in case the reward is sought from *man*. But is it any less when the reward is sought from *God*? Surely, to do good solely because of our fear of God or for hope of His reward is far below the standards of our Master.

Then, too, any legal code, even such a lofty one as that contained in the Ten Commandments, falls far short of meeting our needs in still another respect. It can of necessity deal with only *some* of the moral problems of life, since no law can be detailed enough to meet every conceivable situation, nor is any code of laws flexible enough to meet every need. Our human relationships often become far too complicated for any law, no matter how elevated and ideal, to meet satisfactorily. But does the New Testament offer a

[There is considerable doctrine in this article which Pastor Schmidt wrote for "The Lutheran's" readers at a time when our Sunday school lessons focus upon the Ten Commandments. But the doctrines came straight from the New Testament. A correct apprehension of their meaning and application supplied Luther with the outline of the great principle of freedom and service which he issued in his famous Letter to the German Nobility. [Study will be needed for this article and study will be rewarded. Ed.]

substitute which does meet all demands that can be placed upon it? I believe it does. As a corollary to its teaching of salvation by faith alone, it offers us not another code of laws but the "law of the Spirit" or the "new obedience." "The Christian life is no more regarded as a series of separate works, but as the organic development of fear and love which God Himself kindled in the heart" (Reu).

Or, to use Luther's words, "Faith is a divine work in us, which transforms us, and begets us anew of God (John 1: 13). It puts to death the old Adam. It makes us entirely different men, in heart, mind, sense and all powers, and brings with it the Holy Spirit. Oh, it is a living, active, busy, efficient thing we have in faith! It is impossible for one who has faith to do otherwise than incessantly to do good. He asks not whether good works are to be done, but, before such a question can be asked, he has done them, and is always busy." (Preface to Romans.) Christian morality demands first of all such a faith as this, since the worker must be justified before God before he can work any good thing. "Men judge the worker by the works; God judges the works by the worker." "Good works do not make a good man, but a good man does good works: evil works do not make a wicked man, but a wicked man does evil works."

A Basic Analysis

Luther in those sentences ably summarized the New Testament teaching on this subject. But not only is faith from the Christian view the indispensable pre-requisite for the moral life considered, but in addition faith furnishes the dynamic for moral action. Previously the law was a jailer, perhaps keeping us from outward evil, but inspiring no love. But the Christian does good, not for fear of punishment, but for love of righteousness. He loves that which he once hated. He is indeed "a new creation." His love to God called forth by God's love and grace for him makes him to love those things which God loves, and hate those things which God hates. Any failure now to do good constantly, leads to contrition (sorrow for a sin because it is sin) instead of attrition (sorrow for sin because of the punishment it entails) as formerly. To sum up in Luther's words, "We conclude therefore, that a Christian man lives not in himself but in Christ and his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbor through love; by faith he is caught up beyond himself into God, by love he sinks down beneath himself into his neighbor: yet he always remains in God and in his love." (Christian Liberty.)

But is the Decalogue then of no value to the Christian? Indeed yes. To be sure, it cannot be used as a law but it may be used as an aid or a suggestion. This is after all what the Formula of Concord means when it speaks of the "Third Use of the Law." The Christian may have difficulty in determining what his course of action should be under definite circumstances and he may well use the law as an aid in determining God's desires. But the law, not even that contained in the Ten Commandments, can never be an *absolute* rule of life for the Christian. Luther realized this when, in his explanation of the Third Commandment, he clearly departs from the letter of the law to emphasize an everlasting principle which can hardly be found even by indirection in the law. The law simply commands that the seventh day be kept as a day of rest. This is definitely stated in the latter part of the commandment (which Luther significantly omits

from his Catechism). Luther's explanation is on a different level: "We should so fear and love God, as not to despise preaching and His Word, but deem it holy, and willingly hear and learn it." In other words, Luther here breaks from an unevangelical conception of "holy" days to establish the evangelical teaching that "For the Christian every day is a Sabbath."

Spirit versus Letter

But Christ has shown us still another consideration to be kept in mind when the Ten Commandments are used by the Christian. It is not the letter of the law that is of importance but its essence. He teaches that a man may in reality break every commandment of the law even though observing the form of words. "Whosoever looketh upon a woman to lust after her hath already committed adultery with her in his heart." The whole of the Sermon on the Mount illustrates this teaching very clearly. It is interesting to see that Luther in his discussions of the Decalogue followed the example of the Great Teacher. To give only one example, he explains the commandment, "Thou shalt not kill," by saying, "We should so fear and love God as not to do our neighbor any injury or harm in his body, but help and befriend him in all bodily troubles."

To summarize briefly then: The Christian is bound by no law, since through faith he is freed from this. But the same saving faith makes him love those things which are good and gives him a dynamic for action. The Decalogue can be used by the Christian but only to the extent that it agrees with the principle of love which must be the norm for all Christian activity. Finally, Christian morality can never be satisfied with outward acts but with the true morality of the heart.

SHEKOW THEOLOGICAL SEMINARY

Lutheran Missions Co-operate in Training Chinese Pastors

By Missionary Ralph Sell

AS THE world feels more at ease about Europe, it returns its attention to the Far East. We will hear a great deal about Hankow through radio and newspaper, and we will wonder which version is true. Every Lutheran mission in China has already been directly affected in some way by the Sino-Japanese War, and now that a campaign in south China is also announced in earnest, these missions will suffer still more. Hankow, China's geographical center, is in the limelight of conflict. Hankow is the crossroads and meeting place of all Lutheran missions in China. Five of these Lutheran missions come from America and five from Europe. Cities on the Yangtze River in central China are in the public eye.

In the very center of Hankow is the finest and largest building of the whole city—the Lutheran Missions Home and Agency. Missionaries passing through get excellent accommodations at rates lower than hotel prices, and the vast Lutheran hinterland in both directions uses it as a business agency. Any Lutheran would be glad to see this self-supporting enterprise and get an idea of the great Lutheran enterprise in this country. The finest of Hankow's bookstores is located in this building—the Lutheran Book Concern, business agency for the Lutheran Board of Publication, which is a joint enterprise of the Lutheran Church of China. It is difficult for anyone who has not worked in China to conceive of the great contribution made to all Lutheran Missions and to the nation in general, which comes from the Lutheran Board of Publication through the translation, production, and distribution of Christian literature for all phases of missionary work.

Another joint enterprise of the Lutheran Church of China is the joint theological seminary, and so Shekow comes to rival Hankow in its contribution to Lutheranism in China.

The greatest single problem in every Lutheran mission in China is the production and training of native leadership. The Church needs leaders of all kinds, and with training the Chinese are capable of it.

A word about the inter-relationships of the various Lutheran missions in China. All of them co-operate in the Lutheran Church of China except the Synodical Conference (Missouri Synod), which has been training its own pastors in Hankow. So all the following groups that co-operate in the Lutheran Church of China, co-operate at Shekow Seminary in some way or other: (1) Groups from Germany, Norway, Sweden, Finland; (2) the American Lutheran Church is not represented in China, but we have besides our own United Lutheran Church in America the groups of the American Lutheran Conference—the Norwegian Lutheran Church of America, Augustana (Swedish) Synod, and Lutheran Free Church.

Shekow and Hankow are only an hour apart and should be linked together when we think of the unity and greatness of Lutheranism in all China. "Kow," the second syllable in both names, means "mouth." Shekow means the mouth of the She; Hankow means the mouth of the Han River, where it joins the Yangtze. The seminary is in a rural community—Shekow is only a small, ordinary Chinese village—and yet close enough to the city of Hankow to give the students experience in both types of practical work. Near Shekow is a piece of water nicknamed "Sea of Galilee." This is affected when the Yangtze is in flood, but the Shekow campus itself is sufficiently high always to be dry.

Expectations from the U. L. C. A.

The Lutheran missions in north, central, and south China keep about thirty students studying at Shekow. Some missions have been able to contribute a larger share to the capital investment, running expenses, and faculty than others. The other Lutheran missions have the feeling that our U. L. C. A. should take a more active part in responsibility for the institution. We have never assigned any missionaries to the faculty. This could only be done if the staff of our own mission were reinforced by recruits from the homeland, or if on our mission field we allotted greater responsibility to the Chinese. The present foreign members on the seminary staff are the Rev. Vika (Norway), Dr. Edwins (Augustana), Dr. Carlberg (Augustana), Dr. Sovik (Norwegian America)—the latter two now on furlough.

The campus boasts of dormitories, faculty houses, and a classroom building containing the beginnings of a library. A plan has been under consideration to strengthen the institution and raise the standard, in which it is hoped all American missions at least will share responsibility. No one doubts the advisability of this step; but its feasibility hinges upon the Foreign Mission Board of each mission and its church constituency in the homeland.

Our own U. L. C. A. Mission is still in dire need of talented and well-trained full-time native workers. Almost a score of our workers have studied in this seminary and are giving excellent service in our mission. Our mission is glad to co-operate with the other Lutheran missions in this work—it has done much for mutual appreciation amongst Lutherans everywhere in China.

The literary and business work at Hankow, and the theological training at Shekow, help the churches grow in the respective missions. There are frequent interchanges of visits and conferences. The writer has had occasion to make such visits in the course of his duties. Shekow is a railroad station on the main line north from Hankow. Finding the train too slow, bicycling was the favorite mode of travel on these occasions. Shekow has meant a great deal to every Lutheran mission in China, and it wants to continue in that relationship of service. As Lutherans all over the world see and hear news from Hankow by radio and article, they will be thinking also of Shekow.

CHRIST'S SECOND COMING

By THE REV. H. A. McCULLOUGH, JR., Chattanooga, Tenn.

Luke 17: 24. "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day."

THREE ESSENTIAL thoughts are wrapped up in those words: (1) that the return of Christ to this earth is necessary; (2) that His return largely will be unexpected, because sudden; (3) that startling and eternal separations will be made when He does return.

The whole discourse recorded in Luke 17 grew out of a question of scorn. He had just told the parable of the ten lepers who were healed, and had commended a hated Samaritan's lone expression of gratitude for mercy received. And as Christ appeared among the mocking Pharisees "as a weary traveler with no more credentials than a group of peasants," they mocked Him with the question, "When will you inaugurate your glorious Kingdom of God?" This startling discourse comes in answer. Remember the scene at the crucifixion, where the evil forces taunted Him with a challenge to come down from the cross to inaugurate His Kingdom, when He seemed so disgracefully and completely defeated. When, after all that, He rose from the dead and prepared to ascend again into heaven from the Mount of Olives, only a very few humble followers saw Him and claimed Him as king of their hearts. By and large the world had scorned and ignored Him, and the devil might thoroughly well have been said to have accomplished a crushing victory,—if we have nothing but the past to consider. The despair and temporary flight of the disciples indicated their sense of the vanity of their hopes.

But can you for one moment believe that God, Who has appointed Christ heir of all the earth and its kingdoms, would permit His permanent withdrawal from the earth as though He were eternally defeated? Thus the whole purpose of His coming would fail of realization. There must be this return of Christ to this very earth in power and glory and the recognition of Him as victor over the kingdoms of this world, so as to accomplish what did not follow His first advent, namely, the bowing of every knee to Him. Were it not so, then all the hosts of hell might cry justifiably—as indeed they are crying, they think justifiably—"We have beaten the Lord, that God of your heaven." Are we ever to think that this world in which redemption was begun shall be left only to the devil and to his forces, and that the glorious hope of "new heavens and a new earth wherein dwelleth righteousness" is only a hopeless dream? The entire Christian hope for the future depends absolutely upon the earthly return of Jesus Christ.

The Lord's Firm Promise

All that we have hoped or believed or been assured about the forgiveness of our sins and of future blessedness and of reunion with departed loved ones in Christ, stands or falls with whether Christ is definitely to return to this earth to establish that *hope in fact*. If Christ does *not* return to the earth, then the entire Christian Gospel is not worth a snap of the fingers, and it is indeed only a beautiful lie. If there is to be no goal for our work, if there is to be no justification of our faith, then what earthly sense is there in anything about parish education? What sense is there in worrying ourselves about missions? about personal evangelism? Those things have absolutely no sense or ultimate value if He does not return to establish their hopes and goals in *facts*. But, because that Gospel comes from a Living God as His *own very word* that God is yet to have a glorious victory in all things connected with the history of this world,

there are some, few or many as they may be, who are even now "looking for that blessed hope." They have entered into the apostolic succession of those who have written that into the very faith of the church, and they today seem to sense the dawn of that wondrous day when Christ Himself shall take the Kingdom and the power and the glory forever. When all that which continually puts Him and His cause and His people to wounding and bruising and shame and temptation shall be overcome right here in this earth where the havoc has been wrought.

Signs and Wonders

But, just as true as the fact of the *necessity* of Christ's return is a second fact: that it will be *unexpected*, and as revealingly sudden as "the lightning that lighteneth from the one part under heaven shineth unto the other part under heaven." From this discourse, and similar ones of His and in other parts of the New Testament, we gather these salient facts about the return of Christ: (a) there will be very definite signs of His coming, in the world of unusual natural phenomena, and in the troubled world of human affairs; (b) the ripening of and heading up of all the powers of hell into a single person, to the bursting point; (c) there will be the ripening of the forces of righteousness for the inevitable and terrific struggle for the mastery; (d) there will be the preaching of the Gospel as a witness to *all* nations; (e) there will be the loss of the sense of expectancy among His followers, in their over-concern about the legitimate concerns of life. And I submit to you, that as I endeavor soberly to read the prophecies relating to this event, there seems to me nothing yet to be fulfilled, essentially, before Christ returns.

He speaks about the terrific events in the world of nations, the persecution of His people, the rising of new kingdoms upon the old, and that scorning of all virtue and piety and reverence that shall bring destruction down upon its own head when it is rotten enough for God no longer to endure it. Can you see nothing in the world view today to support our thought? In Russia, Spain, Germany, China, Mexico, and in the devilish ambitions of Mussolini and Hitler and Stalin and in the Land of the Rising Sun? Can you see nothing of it in the deep undercurrent in our own country, with widespread unrest and agitation and increasingly bold outbreaking of deliberate and cold-blooded designs against the home, the church and the government of our own country? Can you see nothing of it in the alarming spread of worldliness in the lives of professing Christians, in the world-wide indifference of so-called Christian people to real, earnest Christian faith and life? Can you see nothing of it in the mad deluge of theatrical and literary and recreational corruption of common morality and pure-mindedness and faithful married love, and in the increasingly youthful crime records?

Menacing Times

On the other hand, can you see nothing of it in the ripening of the forces of righteousness, only indeed a comparative handful, who see and sense the coming conflict and who are laying lives on the Altar of God and who are laying hands heavy upon the Throne of Grace to stem the tide? In the religious sense, do you have any idea what time it is? Or, do you have an eye to the weather? It was in just such typical circumstances of worldliness and spiritual unconcern in the days of Noah that God called a halt in judgment. It was in just such circumstances as today, in experiences which our world has not known since the days of the Roman

Empire and its destruction, that God called a halt in judgment. And it will be in just such circumstances that Christ will come, when the rottenness is beyond God's patient endurance. Some day all the forces of grace and sin in every individual life must reach an eternal decision. Some day all the forces of God and of the devil must meet again for the final mastery. Do you dare to hope and to believe that that glorious day may be *here*? Or do you find yourself horrified at the prospect of losing the very circumstances and materials and enjoyments in which you are finding your heart's desire fulfilled? Now Christ speaks very pointedly about the unconcern of the far larger majority of the world and of His professing disciples that shall find them blinded until it is too late to see that the Kingdom already is among them, unknown, undesired, unserved, lost.

Notice further that it is in just ordinary concerns of everyday life that that sense of expectancy is lost: eating, drinking, marrying, *until*; buying, selling, planting, building, *until*; teaching, preaching, evangelizing, healing *until*; until the unexpected has suddenly descended after all these hundreds and thousands of years of wooing, calling, warning, preparing. And who is there of us who would say that as a congregation we are living in the sense of expectancy of our Lord's return? How are you conducting your business, knowing that even as you make your book entries, you may be interrupted by a call of the Master? How are you conducting yourself in your social and domestic life, knowing that at any moment He may call you into His eternal presence? How are you preaching, knowing that your next sermon may be before the assembled saints of God? How are you teaching, realizing that your next lesson may be with the redeemed children of God in glory? Such considerations as those are so purifying in daily life that our indifference to them but reveals our real unreadiness for His coming.

Such as We Now Have

And just to that point Christ speaks of this third great fact: *His coming will make startling and eternal separations.* Good and evil, both in the life of the church and of the world, and in the hearts and lives of His people, will be eternally separated. There shall be established a Kingdom not a bit different from the Kingdom already set up; it will differ only in *degree of filling*. "The Kingdom already is among you," He says. Therefore, this earnest consideration. The Kingdom *then* is not to be different from that revealed in the Gospel. It is a Kingdom of personal and sincere devotion to Christ; of prayer and holy habits of life; of joy in the presence and experience of salvation through a Savior, Jesus Christ; of loving God's Word; loving to worship; loving to give all for Him; loving and praying to win others to a real and *only* Saviour; winning them by earnest words of personal persuasion.

There is no other Kingdom of God except that; the difference being *only* in degree of filling *now*, compared with *then*. The difference is startlingly to be revealed in those who are only playing with themselves about being Christians; between the time-servers, men-pleasers, indifferent, prayerless, unconsecrated, superficial, *and* the patient, faithful, earnest, dependable. Between those who are spending their days and lives in serving their Lord, whether He is absent or not, and those who are merely hanging round the door hoping to slip in *just* when He comes, regardless of what has been their heart-devotion and life-service in His physical absence. But read His words: "two men in one bed: the one taken, the other left; two women grinding together: the one taken, the other left." In the "twinkling of an eye," like a flash of lightning, all shall be done. No more persuasion, no more opportunities, but just as He finds us, husband or wife, son or daughter, so shall there be more startling divorces than we ever dreamed of. I wonder why we should think it to be different with a congregation? So

far as the depth of real spiritual desire and readiness goes, is not the story of these pews, week after week, somewhat true of that separation? Who is absent from your family? Are you all in your family ready Christians, or are you living a daily farewell for eternity? Are your friends going with you? Are you going with them? Without any meaning of sensationalism, Are you packed up for glory? "For in such an hour as ye think not the Son of man cometh."

It is both an honor and a sobering obligation to go out and to hasten the time when the bride shall be ready for her husband-lord. Go then: work your work while it is yet day. You will not have long, either before your own death or His coming, to save your own soul and to win souls of others for Him and His Kingdom. Remember that he who is not ready *all* the time doubtless will not be ready at *any* time.

Can you stand on lonely Patmos with old Pastor St. John, eagerly scanning the skies, and pray calmly, confidently, expectantly, the prayer of the blessed hope: "Even so come, Lord Jesus; come quickly?" Can you say to your own soul, "Rejoice, O my soul, Thy King cometh unto thee; thy Lord is at hand?" Amen.

FUTURE MISSIONING IN JAPAN

(Continued from page 5)

instinct for self-preservation. It is a Japanese Christianity, but not the vital and pulsating movement that the Christian mission in Japan *must* be for many, many years to come." This may sound discouraging, but Pastor Knudten has not a particle of doubt that Christianity in Japan still seeks, and will continue to seek, co-operation from outside its own borders. "The missionary is most certainly needed for a long time to come, yet the program of where best to use him within the walls of the established organization is left unorganized." It is suggested, however, that he will become a kind of expert who will contribute advice and skill of administration, but not as in days gone by be an organic part of the Christian Church of Japan. But such a change in relations does not render the missionary valueless.

Preaching Continues Necessary

Whatever may be the changes due to nationalization and centralization of the social structure in Japan, Pastor Knudten is convinced that *preaching* will continue to be the primary activity of the missionary. He does not believe that the Church should send its representatives to teach agriculture and other cultures instead of its Gospel. We like the concluding sentence of one of the paragraphs: "Is not the missionary to Japan the missionary of this World Mission of the Christ, rather than the missionary of Missions?" One expression of the need of Japan is graphically paragraphed in the statement: "If ever need existed in Japan, and was a sufficient summons to the task here, that need is multifold greater today. With a birth increase in the nation of over two million infants each year, leaving a net population increase for Japan of from 920,000 to a million souls each and every year, the Christian mission in its total effort counters with a meager gain of roughly 15,000 persons won each year. This annual fact is sufficient cause for replanning and rededicating."

The last two paragraphs of the paper constitute a conclusion to be kept in mind. Pastor Knudten states: "A Japanese Christian Church has been formed, with and for which a missionary will continue to work. He has built it together with native workers, consecrated to the same Lord and Builder. He should be the last to leave it, but that Church must grow in its missionary vision. The mission of the future must be the Mission of the great Christian Mission to all the world, not of the modern movement of 'Missions' alone."

The LUTHERAN

The Official Organ of the United Lutheran Church

Consolidated from *The Lutheran* (1896)—successor to *Missionary* (1845), *Lutheran and Missionary* (1861) and *Lutheran* (1881), *The Lutheran Church Visitor* (1904)—successor to *Lutheran Visitor* (1868), and *Our Church Paper* (1873). *The Lutheran Church Work and Observer* (1913)—successor to *Lutheran Observer* (1831), *Lutheran World* (1892), and *Lutheran Church Work* (1908).

NATHAN R. MELHORN, D.D., Litt.D., EDITOR

DEPARTMENTAL EDITORS

D. BURT SMITH, D.D.

MISS HARRIET E. HORN

THE REV. JULIUS F. SEEBACH

AMOS J. TRAYER, D.D.

MRS. W. L. HUNTON

STAFF CORRESPONDENTS

N. WILLISON, LITT.D.

GEORGE L. RINKLIFF

Committee on Church Papers

HERMANN F. MILLER, D.D., H. F. BAUGHMAN, D.D., CLARENCE E. GARDNER, D.D., THE REV. C. A. LINN, PH.D., M. R. HAMSHER, D.D., A. J. HOLL, D.D., HERBERT C. ALLEMAN, D.D., MR. HENRY STREIBERT, PROF. C. G. SHATZER, SC.D.

Remittances by check, money order or cash in registered letter, and all communications pertaining to the Business Department should be sent to THE LUTHERAN, 1228-1234 Spruce Street, Philadelphia, Pa. Mr. Grant Hultberg, Business Manager.

PRICE INCLUDING POSTAGE, \$2.00

OUR LORD'S RETURN

WE ARE thinking of next Sunday, November 20, the last Sunday after Trinity in this Church Year, and the lessons we shall hear from the lecterns of our churches will be those for the twenty-seventh Sunday after Trinity. The Epistle is from Paul's Letter to the Thessalonians; the Gospel is our Lord's parable of the wise and foolish virgins. You will do well to open your Bible next Sunday morning and read, if not the whole first epistle to the Thessalonians, at least the part that immediately precedes the verses set for the last Sunday of each Church Year.

That to which this editorial desires to call attention is, that for believers in Christ the day of His second coming will not be one of fear but one of welcoming joy. Such scenes of panic and flight as were seen among the negroes during the Charleston earthquake; or nearer the present, the hysteria that seized hundreds of folk when a pseudo-radio alarm was sounded, are the natural fear reactions of a sinning and unforgiven multitude. But the children of the Kingdom, the twice-born as someone has called those who have faith in Christ, will not exhibit that sort of reaction on the day of the Master's second coming. They will not know in advance when the trumpets will announce His arrival; but when the heralds proclaim this great day, they "who are alive and remain unto the coming of the Lord" will hear the summons, and it will mean the call to meet their Lord in the air and to remain with Him and the saints forevermore. In none of Paul's references to the resurrection does the New Testament indicate that believers in Christ will not know Who has come and why He came. We are exhorted to be ready to obey Him when He returns in glory—that is, we are invited to accept Him as our Lord and Saviour. But we will know Him when the angelic trumpeters announce His approach and we will hasten to Him as did the children of Jerusalem nineteen centuries ago.

Is death an equally welcome caller upon the house of bodily life? We can find a resemblance but not complete sameness. In the first place, one of nature's provisions against reckless wasting of human life is an instinctive effort by every human being to escape danger and conquer disease and pain. Furthermore, we in our present state, see through a glass darkly. We cannot come into the visible presence of the Master. Then often bodily pain, the grief of relatives and friends who are gathered at our bedsides in the hour of death, and last, but not least, the consciousness of unfulfilled promises; these combine to bring fear to the death-bed of a Christian. But they rarely entirely super-

sede the sense of God's mercy. Death from sickness or accident is not normal. The fear one has when the hour strikes before we have completed the average time allotted for the earthly is for the content of the hour, not for the state of the soul after death. Concerning this latter we are guided by our faith in Christ's promises and we are sustained by His divine, mystical grace. While no one loses a certain degree of automatic effort to prolong earthly life, our reasoning on the basis of our Lord's revelation enables us to look forward without fear to entering the company of the blessed.

There is said to be less attention given to the promises that relate to the death of the righteous and to the inheritance of heaven which we have through the merit of Christ than the importance of these portions of the Bible justifies. Certainly no one's knowledge of the plan of redemption is complete if he has not received its final stage. It was Paul who wrote very bluntly, "If in this life only we have hope in Christ, we are of all men most miserable." There is scarcely any situation into which a person enters that is completely free from all connections with the life that is to come. The individual's daily performance of duty, the extent of the family circle, the choice of associates, and the ideals of living, all have something in them that reminds one of the life that is to come.

And for the wicked there remains the realm of darkness, eternal separation from God, and the company of the evil doers, liars, seducers and malefactors who know no repentance.

THANKSGIVING DAY

ONCE A YEAR American journals that are issued weekly as is THE LUTHERAN regret that the President's proclamation declaring the Thursday nearest November 25 a national holiday has not been issued in time to be printed and used as a text for comment. The day attains the character it ought to have by action of the Chief Magistrate of the United States in America, and it is an annual opportunity granted the citizen to show respect to the President by obedience to his commands. At times of bitter political partisanship, civil authority would benefit by more literal attention to the President's proclamation, especially in places of religious worship. We respectfully suggest to the President that his proclamation should be composed and released in ample time for publication in the journals issued by the churches.

Under the circumstances, one guesses at the reasons for thanksgiving to Almighty God which the nation's Chief Executive will suggest. Avoidance of involvement in war will certainly be universally expected and in our opinion it can be coupled with a "will to peace" that can be overridden only by an attack upon American territory or the destruction of American lives. As to our foreign relations, we can properly be grateful to the authorities in whose hands they are placed for management. Secretary of State Hull and so far as we know, the Senate's Committee on Foreign Affairs share with the President credit for dignified and skilful conduct of international affairs.

At home, the bounties of nature in the form of crops and other products of mine and forest, insure sufficient food for the population of the land, assuming, of course, that adequate provision has been made for the flow of commodities from producers to consumers to satisfy the just needs of 130,000,000 people. It has to be acknowledged by the most devout of us that the civil power in the broadest sense of that term and humanly speaking, has much to do with the temporal needs of the people. It is one thing to pray for rich rewards of labor and quite another to be contented with the prevalent recognition of toil, energy, thrift, initiative and honesty. When the Chief Executive of the United States sets apart a day upon which the people are requested to thank their God for His gifts, a degree of attention to what became of them would seem to us to be in order.

ACROSS THE DESK

OCCASIONALLY a phrase becomes popular because its words describe a situation with such admirable accuracy as to approach perfection, and perfection is so rare that it is always noticed. To Grover Cleveland when president is credited the declaration that a condition and not a theory confronted the country. Thomas B. Reed, when Speaker of the House of Representatives, was able to break congressmen of the habit of preventing a quorum by not answering when the roll was called for a vote. He said, "I cannot understand the invisibility of the visible."

WE ARE mildly questioning the correctness of a term we found in an editorial in the November 3 issue of the *United Presbyterian*. The writer refers to persons whose names can be found on the rolls of the church, but who never take part in its services or its activities as "the reserves," in the sense that the military forces of a nation are said to consist of active and reserve soldiers. (Recent mobilizations in Europe were mentioned by the editorialist.) But there is a considerable distinction between the folk who are the reserves in a country and that large, discouraging, and often disturbing group of persons "who used to go to the church but have not gone for many years." We would not like to depend for reserves on those who are reported to our U. L. C. A. synods under the title "Losses Otherwise." Some of them might be trusted to transmit gossip to the leaders of the Church Militant, and a great many of them could indicate wherein the regular soldiers of Christ were lacking. But the best most of them seem able to contribute when faith in their Lord is imperiled is neutrality. And the neutral in a critical conflict is no reserve to those who contend for the right. More frequently they are opportunists, too busy or too clumsy or too cowardly to be anything but camp followers.

Misused Titles and Names

The above comment on the correct use of words opens the way to a somewhat more practical observation, the proper use of titles in public assemblies. We noticed at the recent U. L. C. A. convention that delegates would occasionally address the presiding officer as "Dr. Knubel" and quite frequently call him Mr. Chairman. Both these usages were wrong. To persons addressing him or referring to him when he is presiding, he is Mr. President. But when one is speaking to the head of a committee, one uses the phrase Mr. Chairman. The failure to observe the correct usage is not a life and death matter, but we once heard the president of the Ministerium of Pennsylvania interrupt a discussion in which those present were engaged, and instruct that assembly on this point. And he was himself sufficiently a master of the English language to enable him to indicate that a proper title was due the head of an assembly regardless of the person who happened to be the occupant of the position.

Good Form Desirable

A great many of the "conventions" of society seem artificial to those unaccustomed to them and probably they are occasionally overvalued. The hostess who deliberately crushed the fragile cup in order to relieve a clumsy man of his embarrassment after his nervous grip had broken one, is an illustration of the real thing in the way of good manners. But even so, her graciousness probably did not go to the length of encouraging bashful callers to break the dishes and thus demonstrate their strength. There are occasions when lack of familiarity with the conventions of society is ample explanation of not knowing the "proper" thing to do. But persistence in non-conformity to reasonably well-established usages cannot be sheltered from censure on the ground of ignorance.

Social conventions are somewhat like clothing: they have protection as their chief function. Since all kinds of people make up the world and each of us comes into contact with a good many of the kinds, thoughtful experience gradually constructs needed social "barriers." The laws of propriety determine the boundaries of conduct. What is permissible within one's family circle is quite unpardonable between casual acquaintances, and subject to limitations among members of a circle of friends. Business bluntness and the manners required of a caller in the home of a friend are rightly distinguished. Good conduct in a church both releases and applies social laws. One can offer strangers hymn books and even greet them without the formal introduction that would be required in a restaurant or a concert hall. On the other hand, the "atmosphere" of worship exercises certain restraints upon conversation and cordiality. One does not make the church pew a place to start a business deal nor expect from a meeting in the church the social privileges of a long-standing friendship. For such intimacies a different "set of conventions" is applicable.

By way of maintaining the objective of this department to keep within the domain of what is practical, we cite as unwise the abandonment of restrictions in the use of the given name of a person. After all, it is something of a privilege to call a young lady by her first name. To greet a man as John or Bill puts him in the class with the members of one's family and of one's circle of intimate friends. In the "mid-Victorian" era to which we owe a considerable percentage of our ideas of propriety one's use of a lady's front name (except where it was needed to identify her from a sister or relative) did not greatly precede the offer and acceptance of an engagement ring. And among men, business transactions did not require any more familiar title than Mr.

We are not claiming that abandonment of these social conventions is an index of loose morals. It does seem to us, however, that opening the doors of private, individual and family life has permitted the invasion of much that does not belong in the circle where friends and kinfolk take refuge from strangers and the world's heedless crudities of conduct.

Cardinal Mundelein's Reception

WE HOPE the administration at Washington will see fit to explain the unusual honors bestowed upon Cardinal Mundelein when this Chicago prelate arrived in Italy to report to his superior, the Pope, concerning the New Orleans' Eucharistic Congress. Probably there is some reasonable diplomatic arrangement with which this distinguished papist was charged. He is a citizen of the United States and thus under obligations to use his talents, position and opportunities for the furtherance of peaceful relationships between the United States and Rome. We believe, however, that a reason adequately explaining the unusual distinction given his arrival should very clearly apply to his status as a citizen of the United States and not to his position as "a prince of the Church." We have no princes in this country as yet, and no occasion to establish that order of aristocracy.

Now that the election is over and the charge of "injecting religion into a political campaign" cannot be made we respectfully call the attention of the personnel of the national, the state and the municipal governments to a rumor that an undue percentage of political positions and pay is given to citizens through the patronage of church officials. The proper measure for sharing offices and exerting influence is best reached through percentages of population and not by fancied monopoly on opposition to current "isms." The way to avoid mass movements is by careful attention to standards of just distribution of rights.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"AND THE DOOR WAS SHUT" . . . "WATCH, THEREFORE, FOR YE KNOW
NEITHER THE DAY NOR THE HOUR WHEREIN THE SON
OF MAN COMETH"

"The door wide open stands" to him who hearkens to the "come of the Spirit and the Bride"

*Behold, the Bridegroom cometh in the middle of the night,
And blest is he whose loins are girt, whose lamp is burning bright;
But woe to that dull servant whom the Master shall surprise
With lamp untrimmed, unburning, and with slumber in his eyes.*

*Do thou, my soul, beware, beware lest thou in deep sink down,
Lest thou be given o'er to death, and lose the golden crown;
But see that thou be sober, with a watchful eye, and thus
Cry, "Holy, holy, holy God, have mercy upon us!"*

*That day, the day of fear, shall come; my soul, slack not thy toil,
But light thy lamp, and feed it well, and make it bright with oil;
Thou knowest not how soon may sound the cry at eventide,
"Behold, the Bridegroom comes! Arise, He comes to meet the Bride!"*

*Beware, my soul! take thou good heed lest thou in slumber lie,
And, like the five, remain without, and knock, and vainly cry;
But watch and bear thy lamp undimmed, and Christ shall gird thee on
His own bright wedding robe of light,—the glory of the Son.*

—(Greek) Anon.

THE THANKSGIVING GUEST

By Gladys Blake

UP BY candlelight, Ruth was shod and dressed and coiffured in three minutes and a quarter, there being no fire in her room and the thermometer well below zero. Then she dashed down the narrow wooden stairs to a low-ceiled sitting room and embraced a giant porcelain cupboard, six feet high and decorated with colored pictures of battles and ships and cities, which looked like a marble mausoleum, but, thank goodness, felt like a stove. Neighboring this for some ten minutes, she began to recover the use of her benumbed muscles.

A ruffled curtain hung from the ceiling of the room to the top of the square, white stove; and, while Ruth stood warming, this curtain parted, and a plump, pink-cheeked little old lady descended with dignity from the flat stove top. Though Ruth knew that her grandmother always dressed up there on a winter morning, it was nevertheless most amusing to see her emerge thus every day. She gave a startled laugh. "Nicely toasted, Grandma?" she asked. "Not scorched or burned?"

"Very comfortably warmed, my dear," replied the grandmother gently.

The old lady was neatly dressed in a full black skirt, tight black bodice, white apron, and small white cap on her head. It was the costume of her native Swiss valley; and, as the wife of the innkeeper, she felt that it behooved her to wear it and not discard it for ugly modern clothes. This little stone inn among the Alps had belonged to her husband and his fathers for generations; and, though custom had passed them by of later years, the two old people felt that they must keep up appearances still. Once an American tourist had stopped there, fallen in love with and

married their pretty daughter, and from his far-off home sometimes sent checks to aid the old innkeeper; but Herr Muller was proud and did not want to take money from his son-in-law. Ruth's coming to Switzerland to stay for half a year with her grandparents had been a sort of peace offering to the old people's pride, insulted by too frequent offers of financial help. "You send us nothing but money. You never come to see us. Are you then ashamed of us?" the sturdy old Switzer had written his American son. And so Ruth had come to show that no one was ashamed.

On this cold morning Ruth followed her grandmother about the house, while she inspected the work of her maids to see that all was well done. The inn was of stone and was house and barn both, for under the same tile roof were apartments for the storage of grain, potatoes, and other foods, and for the sheltering of sleek cattle waiting in their clean stalls to be milked. Red cheeses, golden butter, and pans of yellow cream occupied shelves in another clean and shining apartment, and sweet loaves of bread were baking in the kitchen. Jars of honey and preserves filled the pantry. The little farm adjoining the inn had yielded what it could during the few months of warm weather, and now the harvest was neatly stored away. Ruth loved to peek into every room and admire her grandmother's wonderful housekeeping and the thrift and industry that wrested a living from stony mountain soil. She remembered a saying of her father's that you have to be full of pep to earn your salt in Switzerland, and this was very true. Idlers would starve in the Alps.

"Grandmother," said the girl as she fol-

lowed the old lady around like a shadow, "this is the last Wednesday in November."

"Is it, my dear?" said the grandmother calmly.

"Yes; and tomorrow's the last Thursday."

There was significance in her tone, but still the old Swiss woman did not understand. She understood, however, that her American granddaughter meant something and would tell it eventually. "Yes?" she said interrogatively. "Is that a fête day in your country, perhaps?"

"It's Thanksgiving Day," exclaimed Ruth. "Back in 1621 some of the first settlers in our country held a day of thanksgiving and feasting in gratitude for the big harvest they had gathered in, which meant they wouldn't go hungry that winter; and now it has become an annual institution in the nation. The President and the governors of the states proclaim it, and it's a general holiday all over the land. There are services in the churches in thanksgiving for the blessings of the year, and there are feastings and homecomings and everything to make it a big day. I wish we could celebrate it over here, Grandmother. I'm going to be so lonesome thinking about all the fun going on at home and not having any part in it. I don't see why a Thanksgiving Day shouldn't be just as appropriate in Switzerland as in America."

"But, my dear, you have a great deal more to be thankful for in your rich and wonderful land than we have here in our grim mountains," declared the grandmother a little dryly. "One is naturally more filled with gratitude for a bounteous harvest than for a scanty one."

"How can you say that, Grandmother, when we've just been inspecting storerooms full of everything?" asked Ruth reproachfully. "I'm sure this house is just chockful of food."

"This is an inn, my dear, and we need people to eat the food," explained the old lady. "We need patronage that we may have money to buy other things besides bread and milk. Had we had a rich harvest of guests last summer, or could we look forward to one next summer, I might feel in a thankful mood. As it is, I must confess I do not. That other inn down the mountain—The Edelweiss—has taken all our custom away from us. We keep from starving, but that is all. Do you really think that what you have seen in these storerooms is a bounteous harvest, Ruth? Then that is because you have always dwelt in a city and have never seen a harvest in your own land. In Switzerland we import much of our food and must have money to buy it. Until more guests come our way, I do not feel as if I could sincerely celebrate a Thanksgiving Day."

Ruth was silent for a moment and then said: "Well, don't take it so dead seriously, Grandmother. Lots of people in America who haven't had much luck during the year celebrate Thanksgiving Day. As long as you have life and health you have something to be thankful for. And at home my

other grandmother will be making cakes and pies and killing turkeys and preparing for a great day tomorrow. And all my American uncles and aunts and cousins will be coming home to spend Thanksgiving. And I'm going to be so h-home-sick if I c-can't have any fun at all this year."

Her voice broke, and tears came into her eyes. That and the mention of the other grandmother immediately settled the question. If the grandmother in America gave a feast on the last Thursday in November, then the Swiss grandmother would give one too for her granddaughter. Were not the storerooms full of food, such as it was, and were there not fowls in plenty in the poultry shed? Could not she also make custards and pies if Ruth happened to want them? And were there not friends round about whom she could invite to the feast that it might be merry for Ruth's sake? To give a fête for her granddaughter would be a small thing. With these thoughts in her mind she hurried off to talk to her husband about it.

(To be concluded)

PRACTICAL ASTRONOMY

WHILE TALKING on astronomy,

The dog and owl and cat, I've heard,
Discussed the question which of all
The stars as dwelling they preferred.
"I think," exclaimed the dog, "that I
Would lead the easiest life by far
If I could only leave this world
To dwell upon the lone Dog Star."

"Nay, nay," declared the owl, "you're wrong,

You only think of pleasure, friend,
You do not ponder mortal life
And its inevitable end.

My thoughts are constantly upon
The earnestness of life mysterious—
And so, if I might have my choice,
I think I'd settle down in Sirius."

Now, pussy listened silently

To what the other two had said,
And when they asked her for her thought
Upon this point, she shook her head.
"I've heard," she said, "your arguments
And great the learning you display,
And yet, in view of many things,
I think I'd choose the Milky Way."

—William Wallace Whitelock.

SMILES

"FIRST BOY—I have a new job.

"Second Boy—What is it?

"First Boy—I'm a blacksmith at the candy store.

"Second Boy—What do you mean?

"First Boy—Just what I said. I shoo flies."

"SUBMIT to the Lordship of Christ,
Admit Him to every part of your life,
Permit Him to do everything for you,
Commit everything to Him,
Transmit all blessings to others."

THE VALUE OF A MINUTE

By Kate S. Gates

"UNCLE TOM, anyone would think to hear you talk that it was a dreadful thing to waste a minute. A minute does not amount to anything, anyway."

"I was brought up to believe that time is precious," was Uncle Tom's rather grave reply, "and I think it is. If you waste it you cannot get it back, not even a minute, though, like England's dying Queen, you offer millions for it."

"Oh, but you cannot accomplish anything worth mentioning in a minute."

"Don't be too sure of that, my boy. I was reading the other day of a man who was offered a farm in South Africa for a suit of clothes. At first he thought that even that was too much to give for what appeared to be only a heap of rocks, and he went away. But he heard strange tales of valuable diamonds having been found in just such rocky tracts, so he finally decided to take it. He went back, only to find that it had been sold and that the papers had been signed three minutes before he got there. Shortly afterwards the land proved an almost inexhaustible diamond mine, worth millions."

Another big fortune was lost by less than two minutes. It was out in California when new and valuable land which had been prospected was to be allotted in large claims. Those who wanted to get them had to "peg out" their portions and then deposit their papers at a register's office.

There were often exciting races, won usually by the best horseman with the greatest endurance.

The best claim there, now known as the "Los Patis" mine, worth over \$400,000, was discovered by a man who suspected from a hasty inspection that it was exceedingly valuable. But there were others of the same opinion, and on the appointed day over forty riders appeared for the forty-mile-and-back race.

Burton Neville who was the first man to suspect the great value of the claim was the first man on the ground. He marked his claim, and started on the race back.

When he was only a mile from the registry office his horse foundered!

He dismounted and ran on foot the rest of the way, but found someone had got ahead of him and had registered his claim two minutes before he got there!

The old saying: "Take care of the pence and the pounds will take care of themselves," is just as true of minutes as of pence. Make good use of them and you will have no wasted days or years to regret.

I once heard of a man who spent all his spare time for fifteen years trying to balance a broom on his chin. I also heard of a young man who made his spare time count for something worth while.

He was a poor young man and had not had much chance to get an education. He was hardly more than a boy when he had to go to work. He started at the bottom in a big mercantile house. Frequently when sent on errands he had to wait half an hour or more. It occurred to him to use that time studying Spanish because

the business was connected with Spanish interests. In time he became so proficient in the language that he was of great assistance to his employers, and finally became one of the firm.

You see the difference between the two men—one was worth while, and made good, as they say. The other—balanced a broom on his chin!—*The Beacon.*

SERVE WHERE YOU ARE

By Frank Otis Erb

THAT NOBLE future you so fondly dreamed;
That service which on life's horizon gleamed;

That influence far-reaching in its scope;
That great success on which you set your hope.

And now the door is closed, the gate is barred?

What then? Repinings? bitterness? a heart grown hard?

Nay! Nay! Serve where you are.

And as you share your best with others, lo,
Slowly above your leaden rim will glow
A nobler future than you dared to dream,
A service broader than youth's fondest gleam,

An influence heaven-reaching in its scope,
Success more brilliant than your dearest hope.

O heart! serve where you are.

—Young People.

HOUSEHOLD HINTS

DATE AND NUT SPREAD. Four tablespoons sweetened condensed milk, two teaspoons lemon juice, half-cup dates, stoned and chopped, quarter-cup finely-chopped nut meats.

Stir condensed milk and lemon juice together with a fork. Mixture will thicken. Add dates and nut meats and mix well. Spread on white or whole-wheat bread.

LEADERS OBEY FIRST

"If you two girls were boys," said Uncle Frank, "I think Marian would stand the better chance of becoming the general of an army." His twelve-year-old niece, Margery, turned questioning eyes on him. Her twin sister, Marian, had just run upstairs in answer to mother's "Come up here, girls."

"Yes," continued Uncle Frank. "People who are advanced to positions of command are those who have learned first to obey. Marian went at once in response to mother's call, and mother is still waiting for Margery."

Margery was off like an arrow.

Perhaps the girl who drops into slack habits of obedience hardly realizes how much she is limiting her own future. If we can't make ourselves obey a call, how can we lead others? Positions requiring leadership and control have to be given to those who themselves have first learned to obey. Be a general in your own heart. Make yourself drop at once the thing you are doing to do the thing which you are asked to do.—*The Way.*

The Holy Estate of Marriage

Purity of Heart and Never-failing Love Are Essential

By EARL F. RAHN, Philadelphia

Exodus 20: 14; Matthew 5: 27-30; Mark 10: 2-16; Ephesians 5: 22-33

The Sunday School Lesson for November 20

THE PROHIBITION of adultery is one of the basic laws for any organized group of individuals. It is universal in its application. No one fails to be included. Observance of this law rests upon young and old, married and single. Violation of the commandment, "Thou shalt not commit adultery," strikes a death blow to the institution of marriage and destroys the integrity of the personality. The vows exchanged in marriage in this modern age are too often lightly entered upon without due consideration of the obligation they entail. This obligation is three-fold; first, to the individuals who plight their troth for life; second, to the state which sanctions and protects the estate of marriage; and third, to God in whose sight and before whom the vows have been exchanged.

Marriage thus entered upon is worthy to be held in honor by all. We deplore the fact that such honor is sadly lacking in the general attitude toward the institution of marriage today. The unseemly jests and bantering concerning this estate that are so readily accepted are an indication of that attitude. The undue haste which frequently marks modern marriages indicates the low esteem in which this relationship is held. The willingness and ease with which persons repudiate their marriage vows and break the covenant which they have made with each other in the sight of God and their fellowmen testify to this attitude.

Purity of Heart

Personal relations in every realm of life demand purity of heart and sincerity of motive. In the realm of sex this is especially true. It is not merely the act of adultery which is a sin against this commandment. Jesus expressly taught His followers that the evil thought, the impure desire, the lustful look are equally violations of the law. The present tendency to yield to every impulse and follow every desire that arises in the heart is in direct opposition to God's law. True self-expression involves discipline of the emotions and desires. As human personalities we are endowed with this power of discipline that we may select the manifestation of self which most adequately reveals what we regard as our real personality. As Christians we are further privileged as new creatures in Jesus Christ to live the life that flows from newly created hearts.

Chastity then becomes every Christian. In the chaste heart there is no room for the questionable thought, the suggestive idea, or the artificial incitement of the passions that marks so much of modern literature and modern pleasure and amusement. The passions and emotions, which are God-given gifts for the blessing of mankind, dare not be made the playthings of the mad rush for pleasure and excitement.

To thus pervert these gifts from their intended purposes in God's plan for mankind results only in the destruction of the personality and brings moral, physical and spiritual collapse in their wake.

Divorce an Evil

The Biblical ideal of marriage is the ideal of complete union of two personalities that shall not be broken except by death. This ideal is implicit in the teaching concerning marriage as related in the experience of Adam and Eve. It is never lost sight of in spite of the fact that because of the hardness of men's hearts the actual practise of the people of God often was far from being in accord with that ideal. Two definite departures from this ideal are found in the practise of polygamy and the provision for granting divorces.

The ideal of monogamy has so strongly established itself in our modern civilization that polygamy is no longer sanctioned by state or society. Unfortunately the same cannot be said of the evil of divorce. We have noted the tendency to consider marriage lightly. In the same proportion as that is true, divorce is also lightly regarded as no great evil. Marriages that are all too lightly entered into are dangerously liable to reach the divorce court. This evil can be curbed only when marriage is regarded as a bond that is forged by God and not to be put asunder by any man, not even by these thus bound.

The teaching of the church and the ideal of individuals must emphasize the religious aspect of the marital relationships if we are to see divorce decrease. In the second place marriage must be more generally recognized as a concern of society as a whole. We have heard perhaps too much of the theory that this step concerns only the two individuals directly involved. The doctrines that stress personal freedom of action have gone beyond reasonable bounds in secular philosophy concerning sex and marriage. Individual rights in these matters as well as in other spheres of ethical and moral conduct have just limits which are set by the welfare of society. In the third place those who enter this estate must have a high regard for each other's personality. Honor and respect for the integrity of husband and wife will go far to place marriage on a spiritual basis. While divorce exists and may at times be justified, as Scripture indicates, it always exists as an evil.

DAILY BIBLE READINGS

- M. The Sixth Commandment. Exodus 20: 14.
T. Jesus and Personal Purity. Matt. 5: 27-30.
W. The Roots of Harmonious Living. I Cor. 13: 4-8.
Th. "What God Hath Joined." Mark 10: 9-12.
F. The Christian Conception of Married Life. Ephesians 5: 25-31.
Sat. Safeguarding Future Generations. Psalm 78: 1-8.
S. The Unseen Partner. Psalm 23: 1-6.

Children a Blessing

The attitude taken by married people toward children enters into any consideration of the sanctity of marriage. Children are a blessing, and in any religious conception of marriage are so regarded. The modern attitude of the world falls far short of this ideal and in so far weakens to a great degree the regard in which the marital relation is held. Children bring with them new problems and new adjustments that must be met, and in so far they are a challenge to parents. When such challenge is met with the consciousness that this responsibility is again a gift of God and one with which He promises that He will also be received, parenthood takes on new privileges.

It is inconceivable that in any family circle in which children are received in the Name of the Lord Jesus Christ the evils attendant upon modern marriage can exist. Jesus exalted childhood and made the characteristics of the child-spirit the marks of high spiritual development for all persons. The innocence and purity of childhood set a high standard for adult chastity and purity of heart.

Love Seeks Not Self

The romantic and sentimental love that flourishes in the modern novel, on the stage and in the motion pictures, that is descended from the fairy story ending in modern Cinderella tales motivates modern marriage to a startling degree. It is this romance and shallow sentiment that falls before the onslaught of reality that faces every marriage. When the rainbow-hued bubble of anticipation is burst by the pin-pricks of life's troubles and realities everything seems to have vanished.

But there is another sort of love upon which marriage can alone be built. It is the love hymned by the Apostle Paul in that wonderful thirteenth chapter of the First Epistle to the Corinthians. This love seeks not self nor the gratification of selfish pleasures. It seeks rather to serve and exalt spouse and children. It is a love that cannot be shattered by the storms of life nor the daily round of toil and care.

Unity in Submission

Unity of spirit, unity of purpose and endeavor, unity in meeting life are the goals of every true marriage. "They shall be no more twain but one flesh." There shall be no more divided spirit and no more personality opposed to personality where such true love guides thoughts and deeds. This high ideal of complete unity that has been attained by many and that haunts the dreams of many more is not an idle dream. It is the full flower of marriage that is regarded as an honorable estate entered upon in the sight of God and continued under His benediction. It is the fruit of deep sincerity of purpose and of motives that cannot be questioned in the light of personal honesty and chastity. It is achieved in the spirit of love that bears and hopes and forgets itself.

Such unity demands the complete submission of husband and wife, one to the other. Only as the individual sinks his or her personality in the new personality that is a combination of them both can this new unity find expression.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

OUR OWN SYNOD AND ITS WORK

A U. L. C. A. TOPIC

LESSON: II CORINTHIANS 9: 1-7

PAUL cultivated in each church that he founded a generous interest in the rest of the churches and the needs of their members. In particular there was need for help among the Christians in Jerusalem. Their poverty may have been due to their attempt at communistic life. They seem to have established a common treasury, and many of them sold all their possessions and gave all to this treasury. Then they were to be supported from it. The idealistic plan failed and poverty followed. Or there may have been entirely different reasons for their need. Persecution, unemployment, sickness, misfortune, all the contributing causes of poverty probably played a part in the economic depression among the Jerusalem Christians.

Offerings were gathered throughout the scattered churches. The lesson assigned to this topic repeats Paul's appeal to the Corinthian Church for a good offering. Do you suppose some of those ancient Corinthian saints said something like this? *"Always talking money! Always asking us to give! These preachers! If only they would stop taking money out of our congregation! We have work to do here and little money to finance it! Until Corinth is made Christian and until all our poor members in Corinth are provided for, let Paul stay away with his appeals!"*

Paul saw the church as one, whether in Macedonia, Corinth, Jerusalem, or in any other locality. The needs of any were the business of all. A tie bound them together in their common faith. Paul had the synodical ideal for the church. Today he would have little patience with any congregation that insisted on a narrow, parochial program. If he were pastor of a church in any synod he would be more interested in what his people could do for the synod than in what the synod could do for them.

Synodical Work

Missions: Last week we learned some lessons in co-operation. A synod offers a method for the co-operation of congregations. If each congregation attempted to do mission work without reference to the other congregations the result would be confusion. In some places there would be rival missions maintained by rival congregations. In other places there would be no missionary effort. Synods have committees or boards charged with supervision of mission work. By supporting them the congregations can put their funds to the most effective use. The synods in turn, by pooling their resources, can do a world-wide work. Because we have synods and a United Lutheran Church each congregation can share in missions in India, Africa, China, Japan and South America.

The home missions on the territory of

any synod are directed in their work through committees or boards. No mission would be begun without a careful survey of the need for it. Questions as to location, funds, buildings, pastors and the like require specialized knowledge if they are to be answered rightly. But many synods are too weak in membership and resources to meet all the needs of their territory. Here the Board of American Missions must enter and become the clearing house of the funds given through all the synods. They advise with the synodical boards and direct the strategy of the home mission program.

What home mission work is being done in your synod? How much is expended? How many home mission pastors are at work? What missions have you visited? What does your own congregation do for the cause of foreign missions? Can you explain what is meant by apportionment or benevolence? How does your congregation compare with the rest of your synod in its missionary giving?

Education: The first organization of Lutheran synods in America in 1821 was called the General Synod. There were many reasons for such a general body. The most important direct cause was the need for seminaries. One of the prime movers in the agitation for a general synod was the Rev. David Frederick Schaeffer, D.D., pastor at Frederick, Md. The first regular session was held in his church in October 1821. For a number of years he had been running a little theological seminary of his own and at least sixteen pastors, among them the first president of Gettysburg College, were instructed in his parsonage. *But the task of education was too great for any one pastor and he discovered the need of a general synod to authorize and support its seminaries.* So the educational task of the Church became the most urgent reason for synodical organization. It probably loomed larger in the minds of our forefathers than the missionary enterprise. For the extension of missions depends on the supply of missionaries.

All of our synods have their educational institutions. Some have several on their own territory. Others join in the support and management of institutions on the territory of other synods. Each synod has a committee on parish education. This promotes educational work in the church schools, weekday and Sunday. Student work must be done in many institutions of the state or of other denominations and in our own schools. The support and direction of the educational work of a synod is one of its most difficult tasks. Often there are jealousies between institutions cultivated by the misguided loyalty of alumni. Many institutional mergers ought to be made for the sake of efficiency.

List the educational institutions on the territory of your synod and on the territory of other synods that are supported

by your congregation. Tell what you can about them? What does your congregation do for them. What do you know of the student work done through your synod? How does your synod aid in the work of your church schools? Are there any young people from your church studying for full-time Christian service?

Merciful Work: Another work of Christ, too great for any congregation alone, is the merciful work. It is called Inner Missions. It is of many kinds. Perhaps we are most familiar with institutional work. Orphan Homes, Homes for the Aged, Christian Hospitals and the like are in this classification.

Then there is the work of societies, usually organized in urban communities. Some few synods attempt to meet the needs of their whole territory through one central agency. The Ministerium of Pennsylvania is an outstanding example of successful synodical work. In communities like Washington, Baltimore, New York, Pittsburgh and many others the work is non-synodical in administration and inter-synodical in support. These societies do many, many types of merciful service. Their workers visit hospitals and other institutions, administer relief, care for prisoners and their families, look after delinquent children, provide summer camps for the underprivileged children, direct street preaching and rescue missions, do family welfare work, and ally themselves with all the community social agencies in meeting the problems of human misery at their source and in caring for the victims of human ignorance and sin.

Board of Social Missions is the new name for the former Board of Inner Missions of the U. L. C. A. This Board works through similar committees or boards in each synod. Your synod should be organized to give them full co-operation. One of the more recent types of work directed by this Board is in Disaster Relief. How little one congregation could do to meet a situation like that created by the hurricane in New York and New England. Together, through our synodical organizations, our help can be made to count.

How is the work of inner missions done in your synod? List the institutions and agencies receiving support from your congregations. List the full-time workers in inner missions who have spoken in your congregation. Does your congregation have any local inner mission program? Does your congregation support merciful work done by other than Lutheran agencies? If so, what?

Administration: If you will study a copy of the minutes of your synod you will discover that much administration is necessary to co-ordinate the work of the congregations. Vacant congregations should be aided in securing pastors who are suited
(Continued on page 30)

BOOK REVIEWS

THE AMERICAN CITY AND ITS CHURCH

By Samuel C. Kincheloe. Friendship Press, 150 Fifth Avenue, New York. Pages 177. Price, cloth, \$1.00; paper, 60 cents.

An attractive, informative and usable book on the city and its problems from the point of view of the Church. Chapter headings are, We Look at the City, Problems City People Meet, The Family and Its Home in the City, What Cities Do to Churches, What Churches Do for Cities, The primary Work of Churches. There is a good index and an eight-page list of modern books on the general subject.

Every pastor, not to say every alert Christian, ought to read this or a similar book on the Church and city life. The Census Bureau, which calls all places of 2,500 persons and over cities, reported in 1930 that 56.2 per cent of our population live in cities. The area of metropolitan districts is 1.2 per cent of United States area, but 45 per cent of the population live in that 1.2 per cent. The book abounds in interesting facts, figures, comparisons.

The aim, however, is not merely information. Throughout we are warned that urbanization means secularization. Many suggestions, based on wide observation and study, indicate the best approaches to the peculiar problems offered by the city and the still increasing trend of people toward the cities. If the Gospel our author holds up as a remedy seems a good deal of a "social gospel," and if God, in the queer way of sociologists, is looked at as a means rather than the end, the book still keeps its value as a convenient summary of facts and setting forth of an acute problem with sanity and in a spirit of hopefulness.

PAUL H. ROTH.

LAYMEN SPEAKING

By George K. Morlan, Ph.D. Richard R. Smith, New York City. Pages 242. Price, \$2.50.

"Of the making of books there is no end," and here is another made book. While laymen are quoted, one of them, the author, does most of the speaking. This is intended to be a book for ministers, to acquaint them with what some laymen think of sermons they have heard, what sermons should be, what ministers should be and, to some extent, what the Church should be. Here are some of the author's own thoughts: "The opposition to private profit, combined with a practical program for achieving this end, puts clothes and framework onto the idea of brotherly love so as to make it mean something"; "It is difficult to understand the opposition of some preachers to President Roosevelt's efforts to liberalize the Court"; "It becomes incumbent upon the church to join its forces with all other groups striving for greater economic equality."

The author thinks that sermons should be more practical and that they should not always be based upon the Bible but cover subjects taken from the fields of politics,

business and economics. Doubtless, some of us have listened to such sermons and have wished that the preacher knew as much on those subjects as some of his listeners, in which event they would have been spared listening to glaring mis-statements and wild conclusions. And doubtless many of us have listened to sermons which have been based on a text or portion of the Bible, brought out its beauty and richness, and shown us its applicability to our own everyday lives. In a book with as many pages as this one there must be some good points or pointers, and it has some. However, having in mind the many good sermons heard by a layman in churches in many different parts of the country, there are countless preachers who have no need for this book for they have already learned from some source the nature of a really good sermon, even from the layman's point of view. Those who need or want to learn, can doubtless invest \$2.50 to better advantage than by the purchase of this book.

S. F. TELLEN.

CONSCRIPT EUROPE

By Randolph Leigh. G. P. Putnam's Sons, New York. 1938. Pages 308. Price, \$3.00.

This volume was read during those hectic days of uncertainty when Europe was hanging on the precipice of another general catastrophe. Written by a newspaper correspondent who has had exceptional contacts with international leaders and movements over a period of fourteen years, it gives the reader an unusual insight into the deplorable situation of the hour. The author discloses the guiding genius of the various nations that constitute the hot-bed of Europe. If the book must be classified as pro or anti anything in Europe, it might be said that it is anti the whole predatory pack now dominant there—even Holy England.

The title bears testimony to the one hundred fortieth anniversary of conscription to which Revolutionary France resorted in 1798. This device, crudely handled by France, was perfected by Prussia. In the opinion of the author it has become the key to modern history. He finds oligarchic England a medieval dictatorship in the dress of a modern democracy in which the upper classes are strengthened and the lower groups degraded. Germany is the great breeding ground of Europe; she leads all her rivals, Russia excepted, in total and percentage gains in all classes of her population. A nation of young people (31 per cent of her population are below the age of fifteen years) inspired by the Hegelian doctrine of state worship and fired by the erratic philippics of their leader, the land of Hitler has risen to the dominant position in Europe. Of all the countries who have received benefactions from America, France is the embodiment of the "What-about me?" pose—the Gimmeland of modern times. Although the government is a "legislators' heaven," the

strongest and most vocal element in French politics is syndicalism, a movement embracing five million who remain aloof from politics yet seek to dominate the government. In Italy the author met a dictator who is overshadowed by Herr Hitler and a people who are not the equal of France, Germany and England.

Taking into account the insolvency of the European nations as the situation is accentuated by the cost of super-armaments, rising taxes and the lowered standard of living, what about the future? Two possibilities emerge. By common consent the rampant nationalism could be halted, although this appears very remote. In the second place, unless Chancellor Hitler is curbed by the combined power of the democracies, he will reduce the number of nations in Europe to about ten. Having attained his Napoleonic aspirations, Der Führer might be willing to consider the revival of the League of Nations, but, at best, it would be a costly federation and a temporary peace.

R. L. WINTERS.

A SELF WORTH HAVING

By W. G. Chanter. Abingdon Press, New York. Pages 116. Price, \$1.25.

The author is trying to tell his readers how to build up the good life, how to have a really worth-while existence in this world. The example he asks us to follow could not be a better one, as it is the Lord Jesus Christ Himself. The story of the temptations of Jesus is used to show us the many pitfalls of the world, and how we can best keep away from these traps.

He states that man's greatest enemy is the tendency to find contentment in the possession of material goods. He further enlarges on the dangers of putting the things of the world first. He says that we are supposed to profit by the mistakes of others, but history does not help us, as we make the same mistakes.

By means of selfishness and radicalism we will never achieve a self that is worth having. There must be courage and faith, which are fully shown to us by Christ.

There is quite a bit of the philosophical in his writing, but he points out how we can best achieve this self, which makes life really worth living.

The really great people of the world are those who have found the true self, and they have found it because, as he says, "He who uses his little talent in the little things will find that when the great things come he has resources with which to meet them."

DOUGLAS A. CONRAD.

THE GREATEST NAME

A Life of Jesus for Boys and Girls. By Elsie Ball. The Abingdon Press, New York. 1938. Pages 149. Price, \$1.50.

The opening chapter of this book will captivate the interest of boys and girls in the life of Jesus Christ, and that interest will not wane through the entire reading. Those reading the book should gain a deeper appreciation of Jesus Christ and a realization that boys and girls have a part in the establishment of the Kingdom of God.

MABEL ELSIE LOCKER.

OPEN LETTERS

HOUR-LONG SPEECHES

Few Men Successful in Delivering Them

By W. H. Blancke, D.D., Newton, Iowa

THE QUESTION, "How long should a sermon be?" has been discussed many a time. In the early days, we are told, the sermons lasted often two hours or more. Some years ago, I heard of a good brother who prayed so long that everybody prayed that he would quit praying. I have felt that when the preacher gets tired, he may be almost certain that his hearers are tired also. Wisdom should cause him to quit. There comes to my mind the story of a long-winded speaker, who finally paused and exclaimed: "And what shall I say next?" A youngster in the front seat said: "Say Amen and sit down."

For nine years I acted as platform director at the Lutheran Chautauqua Assembly at Dixon, Ill. I had the privilege of introducing many of America's greatest platform orators, including men like Bryan and La Follette. I sat on the side of the platform studying both the speaker and the audience. The lectures were seldom less than an hour, frequently more. One thing I soon observed, in nearly all the speakers: at certain intervals a good story fitting into the theme would relieve the strain of the audience with a hearty laugh, a broad smile or tears. The audience was rested, attention was as good as before.

Later I was on the Chautauqua platform for five consecutive seasons. The general rule was that the lecture must not be less than sixty minutes nor more than eighty minutes in length. There were but few speakers that could hold the undivided attention of a great audience for that length of time, without some sort of pause. A good story, illustrating the point to be made and resting the audience at the same time, is always a great asset in an address.

Some of the greatest preachers have been adepts in seasoning their sermons with soul-stirring illustrations which they had made their own. At the Rock River Assembly an afternoon lecturer told a story which he claimed as his own experience. The audience went wild with unrestrained laughter. At the conclusion of the lecture, the gentleman asked me the reason for what seemed to him such uncalled for merriment. I had to tell him that he was the third man in three successive days who told the same story. It did seem funny that three speakers should have the same identical experience. If the preacher has a real message, let him tell it with all the vim in him. Many years ago Dr. Mosheim Rhodes told a group of us younger men that he asked a theatrical man, a friend of his, why the theatres were full and the churches so largely empty. The answer was: "We actors talk fiction as if it were truth, and you preachers talk truth as if it were fiction." It is not the length of the sermon so much as the soul consciousness of the preacher that he is an ambassador of Christ the King, who is to offer life and salvation to sinners lost and saved. The length of the sermon is secondary. Good,

common sense ought to dictate that, in the main.

ABOUT MUSIC

THE CRADLE of music was Egypt. Hebrews took to Palestine songs they had learned. Many hymns of the early Christian church were old Jewish temple melodies.

Music today is a scientific and artistic combination of melodic, rhythmic and harmonic tones for voices and instruments. The music of the ancient and early Christians lacked harmony. In the seventeenth century, music made enormous advances. German organ playing and German sacred music came to the fore, and since then have made wonderful progress up to the present time.

Church music attained its highest development under John Sebastian Bach. To me, music is in many ways expressed in the language of flowers. For example: instrumental music is expressed in a bundle of reeds. The music in many churches is also like flowers that appear in the spring of the year, being supplied with sunshine and rain by God, their Maker, and nurtured by man so that they will attain the height of their beauty. Then later they begin to fade, and finally go to sleep for a season; but just as sure as one season follows another, they again will make their appearance the following spring. Realizing their beauty and value, mankind has resorted to hot-house methods in order to have them at all seasons.

Now about church music—it also makes a seasonal appearance, reaching its greatest beauty about Easter Sunday, like the Easter lily; then it drops into a Calando state and finally into a Solo during the summer, then changes again into what is known as Legato and finally back into Crescendo during the Christmas season.

Why not try some hot-house methods for our church music by having a junior choir take up the slack during Calando and Solo seasons? This can be done if all those possessing musical talent (which talent is a God-given gift) will let the light of music shine and not "hide it under a bushel." Everyone being musically talented should give of his talent, and those not talented should give their support by listening to the renditions, for music is an inspiration and aid to faith, so I say *bring music*.

Stir the brooding air with an ethereal breath,

Bring sounds our struggling souls to bear

Up, up from the couch of Death.

Now just a word about pageantry, not the ostentatious, vain kind, but the religious pageants, several of which have been produced in our church. This work should be taken up by the Sunday school in a definite program.

In conclusion I entreat all of you to give of your talent and support both our church music and pageants to the glory of God.

E. R. MILLER.

Indianapolis, Ind.

CHRISTMAS GIFTS

Hugo of the Blade

By JULIUS F. SEEBACH

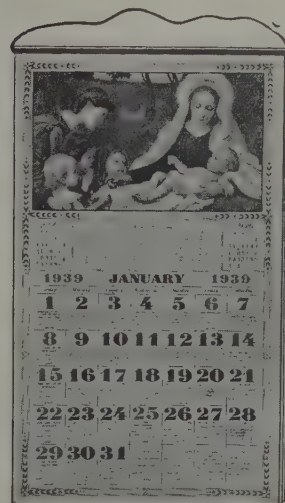


A bright-eyed apprentice and a flashing printer's blade; a great Reformer in a merry group of children; students chanting around a bonfire; a famous painter who asked to go to prison; valiant deeds on the walls of a beleaguered city; a hero-king and a singing sword—these are some of the vivid pictures that greet us in its pages. Through it all run the mighty words, "For Truth and Freedom"; for these are real events, told in a setting of lively fiction, and our best liberties are linked with that story.

Illustrated. Price, \$1.00.

CHURCH YEAR CALENDAR

— 1939 —



The calendar retails at 30 cents

PRICE AND PROFIT LIST			
Number	Cost	Sell	Profit
5	\$1.25	\$1.50	\$0.25
10	2.30	3.00	.70
25	5.25	7.50	2.25
50	9.00	15.00	6.00
100	17.00	30.00	13.00
200	32.00	60.00	28.00
300	45.00	90.00	45.00
500	70.00	150.00	80.00

TERMS—Cash within thirty days after shipment, providing order is signed by a pastor or officer of an organization. Transportation extra on quantities of 200 and over. Calendars are not returnable.

THE UNITED LUTHERAN PUBLICATION HOUSE

1228-1234 Spruce St., Philadelphia, Pa.

860 N. Wabash Ave.
Chicago

219 Sixth Street
Pittsburgh

1617 Sumter Street
Columbia, S. C.

MIDWEST MISCELLANIES

By Dr. Martin Schroeder

"WHAT is the Matter with Our Preaching?" the Rev. H. O. Rhode, Bloomfield, Nebr., asked his clerical brethren in a lecture by that title read before the Northern Conference of the Midwest Synod, which convened in September in Redeemer Church, Wayne, Nebraska. It is reported that the deliberations on the subject were accompanied by much stroking of chins, scratching of craniums and—apologies. Other papers of equal salutary effect were, "The Pastor's Place in His Community," by the Rev. Henry J. Goede, Bennington, Nebr., and "The Pastor and Revelation," by the Rev. Henry Monnich, Schuyler, Nebr. The Rev. Fred C. Wiegman, pastor of the college church, Fremont, Nebr., conducted the Pastors' Institute, a part of President Knubel's promotional plan, with much benefit to all concerned. The Rev. Hugo Welchert of Emerson acted as chaplain. Sermons during the conference were delivered by the president, the Rev. J. Marxen, Columbus (country), and the Rev. E. Thomas, Gretna. The Rev. Hugo Welchert, Jr., Hooper (country), officiated as liturgist. Special music was provided by the robed local choir under the direction of their pastor. All officers were re-elected, namely, the Rev. J. Marxen, president; the Rev. Herman Goede, Columbus, secretary; and the Rev. J. Bahnsen, Leigh (country), treasurer. Pastor and Mrs. William Most and their church workers were roundly praised for the warm welcome and entertainment extended to the guests on this occasion.

Mission Festivals

St. Mark's congregation, Pender (town), Nebr., presented a church packed to overflowing when on the morning of the Fifteenth Sunday after Trinity they gathered for their annual Mission Festival. The good attendance must be credited to the effective work of the pastor, the Rev. R. F. Shipwright. During the six years of his pastorate he has received by letter and confirmation 205 members, so that the communicant membership stands now at 325, and the baptized number 469. Three services were held, English in the morning, German in the afternoon, and an illustrated lecture on the benevolence of the United Lutheran Church at night. The message in each service was brought by the writer.

Glenvil, Nebr. The Mission Festival was held October 9 at St. Paul's Church with services running from morning till night. Four guest preachers and the congregation's new pastor, the Rev. H. M. Biedenweg, shared in bringing the messages in German and English. Those assisting were the Rev. Victor Pietzko, Red Cloud, Nebr.; the Rev. Victor Moeller, Falls City, Nebr.; the Rev. Wolfgang Goemmel, Lanham, Kan.; and the Rev. Carl Goldenstein, Hanover, Kan. This congregation was served for thirty-three years, until last spring, by the Rev. Carl Goede, Sr., and in its day raised as much as \$1,100 for benevolence in a single year. The present report does not indicate the collection for the day, but it is known that the wheat

crop of these farmers did not realize at the elevator the cost of its production, an undisputed fact, quite general over this section.

Christ Church, Pierce, Nebr., has just concluded its redecorating and improvement program at a cost of approximately \$500, reaching from re-shingling the roof and painting the interior to the basement where a new furnace has been installed. Except for much volunteer labor, the cost might have been twice the amount. The congregation has grown under their present leader, the Rev. George Herber, from five families in 1937 to twenty-nine at the present time. At the recent Mission Festival the speakers were, in German, the Rev. J. Marxen, Columbus, and Mr. Henry Marque of Tabitha Home, Lincoln, in English.

St. John's Church, Norfolk, Nebr., of which the Rev. George Herber is the resident pastor, began its fall activities late in September with an all-congregational open-air program in the local park. Church school and divine worship were held at the usual hours, followed by a basket dinner, a church school program and games in the afternoon. A week later the Every Member Visitation took place with gratifying results.

Sunday School Workers Meet

The Rev. J. Marxen, Columbus, Nebr., contributes this item, "The fourteenth annual convention of the *Evangelical Lutheran Sunday School Association of the Northern Conference of Midwest Synod* convened at St. John's Church, Norfolk, Nebr., the Rev. George Herber pastor. The convention theme was 'The Relationship of Religious and Secular Education.' Mr. Henry Monke of Fontanelle read a paper on 'Character Training'; Miss Loretta Reins of Bloomfield, Nebr., on 'History in Public and Church Schools'; and Miss Ethel Huntman of Columbus, Nebr., on 'The Object of Religious Education.' Lively and instructive discussions followed. Discussion leaders were Miss Margaret Langhorst, Fontanelle, Nebr.; Mrs. George Swanson, Bloomfield, Nebr.; and Mrs. A. Heibel, Columbus. The Rev. H. Monnich, Schuyler, Nebr., was re-elected president and Mr. E. Von Seggern, Scribner, Nebr., secretary. Mr. A. Hasebruck, Hooper, Nebr., was chosen vice-president, and Miss Loretta Reins, treasurer. With thanks to God for His blessing and to St. John's congregation and the pastor and his wife for the kind hospitality the convention adjourned."

Five years of active service in a small country church has convinced the Rev. *Lorin Wolff* of Diller, Nebr., that there is much yet to be learned about the gospel ministry in general and rural work in particular. He has entered Northwestern Seminary, Minneapolis, to improve his work by further study in residence. The Rev. Wolfgang Goemmel of Lanham, Kan., is supplying the Diller church in the meantime.

The Rev. *Lorin Wolff* has favored this column with the following accounts of conventions he attended.

"The Southern Conference of the Synod in the Midwest met at Christ Church,

Cedar Creek, Nebr., the Rev. A. B. J. Lentz pastor. The opening service was conducted by the president, H. M. Biedenweg of Glenvil. Secretary F. Albin Heinz of Syracuse, preached the sermon. The confessional address was given by the president. Wednesday evening the sermon was preached by Pastor E. C. Hansen, Johnson, Nebr. Devotions each morning were conducted by Pastor V. Moeller of Falls City, Nebr. Pastor H. Diekhoff, Otoe, Nebr., gave an exegesis on I Timothy, chapter 4. Dr. Rabe's scholarly explanations of the Greek text were enlightening.

"The Pastors' Institute was led by Pastor Fred Wiegman of Fremont, who came fresh from the meeting in Chicago with Dr. F. H. Knubel. The presentation of the materials and the discussion which followed proved very helpful for self-examination. The discussion of 'The Devotional Life of the Pastor' brought forth straightforward confessions. The question, 'Is it proper to consider the United Lutheran Church apportionment as free-will offering or as an assessment?' brought forth a long discussion, as did also the proposed statement about inspiration. Pastor Wiegman, a son of a departed pastor of the Midwest Synod, presented the subjects in an interesting and pleasant way. The entire Conference expressed hearty appreciation for the personal benefits derived from it. Dr. M. Schroeder spoke on the Anniversary Appeal. Conference passed a resolution that 'Inasmuch as the church at large is vitally concerned in the appeal about the congregations, the pastors pledge their wholehearted support to the appeal.'

"The officers for next year are Pastor Biedenweg, president; Pastor Heinz, secretary; and Pastor Wolff, treasurer. Conference will meet next year at Glenvil, Nebraska."

Midwest Luther League

Pastor Wolff's second report reads, "The eleventh annual convention of the *Midwest Synod's Luther League* was held at St. Paul's Church, Hooper, Nebr. The convention was opened with vespers, conducted by Pastor Hugo Welchert, Jr., pastor of the host league. After the service the convention was entertained under the open skies with 'specialties' offered by participating leagues. Pastor C. Berhenke, sponsor of the state Luther League camp, spoke briefly about the camp meetings and showed moving pictures of 'Life at Camp.' The theme for the convention was 'Achievement, Christian or Worldly.' Subjects under the theme were, 'Peace,' 'Progress' and 'Prosperity.' These subjects were presented by the Leaguers and were discussed from the floor. Special speakers were Dr. Martin Schroeder, who is recognized as a specialist in rural church work; Pastor J. Schrader, a former president of synod; and Mr. Henry S. Monke of Fontanelle. The Rev. H. J. Goede, Bennington, Nebr., was the devotional leader. Greetings from synod were brought by Secretary A. B. J. Lentz. The Scribner Luther League was received as a member of the synodical League.

"The treasurer's report was encouraging, showing a balance of \$108. The sustaining membership fund of the Luther League of

America was discussed and given hearty approval. Plans were made to divide the synodical League into six districts for the purpose of holding mid-year rallies. The official publication of the League, *The Live Wire*, was reorganized with Pastor H. Knaub as editor and Werner Welchert, publisher.

"Newly elected officers are Harvey Podol, Winside, president; Melvin Von Seggern, Scribner, vice-president; Margaret Ohrt, Bennington, corresponding secretary; Louis Meyer, Hooper, recording secretary; and Grace Bloomendahl, Hooper, treasurer.

"About 175 registered delegates and visitors were present from twenty-two different churches. Motion pictures were taken to be shown in local Leagues in connection with the delegates' report. The junior and senior Luther League banners were both awarded to the Bennington Leagues. Installation of officers was conducted by Pastor Hugo Welchert, Jr."

St. Peter's Luther League, Williamsville, twelve miles northeast of Falls City, Nebr., gathered all young members confirmed under the pastorate of the Rev. Victor Moeller since 1932 for their annual reunion October 16. Thirty-nine responded to the roll call conducted by the League's president, Mr. Glen Merz. The vice-president, Miss Louise Roth, presented each one with a souvenir. One of the group, just recovering from illness, was brought in a wheelchair.

Onions and molasses, produced in unprecedented quantity in the Williamsville church country, scurried the Tabitha Home (Lincoln, Nebr.) collecting truck into that territory for relief on invitation of Pastor Victor Moeller. Once there, the Home was made to share in the equally rich crop of popcorn, walnuts and apples; a fine and a solid load. Two miles from Lincoln the truck eased down and stopped. Weight of kindness had overstrained an axle.

TEXAS TIDINGS

By the Rev. James F. Vorkoper

"THE THUNDER OF THE SEA" roared through Texas and inspired many to work eagerly for the Kingdom. We were surprised to hear of another roar (of seas and wind) as we read of the tropical hurricane that blew north instead of whisking about the ears of Floridians and Texans. We read with sympathy and interest the account of our predecessor, the Rev. Oscar Krauch, Lawrence, Mass., in his parish paper, in which he described the frightful destruction of wind and water. San Antonio is quite safe from the fury of hurricanes, and he had never experienced one while serving his pastorate in Texas. Then, thousands of miles from the Gulf of Mexico, he must drive through floods. In 1932, our missionary at Harlingen, the Rev. J. C. A. Pfenninger, had a similar experience when a destructive hurricane swept through the magic lower Rio Grande Valley. His home and church miraculously escaped damage even though buildings next door were torn from their foundations.

But we hope that the Anniversary Ap-

peal and its "roar" will not blow over. Indeed this cause should increase into a missionary hurricane whose force will tear down the barriers of fear and unbelief. May the flood of literature continue to enter the hearts of the Lutheran people of our land and make them church-conscious and Lutheran-conscious!

Dr. H. Brent Schaeffer, who accompanied the picture, was happy over the results in Texas. Possibly the Texas Synod may not shine in the sun because of the reflected gold we shall raise, but our visitor saw the need of mission work in Texas, in our established fields and in the fields that are ready to open when the Church is willing to expand the Church Extension Fund. Texas, then, should be most interested in doing her utmost for this great appeal.

Dr. Schaeffer's Figures

Dr. Schaeffer reports some interesting figures of his itinerary through Texas. Fifteen localities were visited and about twenty congregations were represented at the showings. Dr. Martin Luther Church at Shiner, the Rev. R. Schuetze pastor, was represented in the largest number—450. The meeting was held in the City Hall.

St. Mark's, Cuero, the Rev. A. A. Hahn pastor, moved into a local theatre for the picture and thus seated 400. Old Trinity, Victoria, the Rev. J. M. Schedler pastor, used their large parish hall and seated 250 for the showing. St. Andrew's, Weesatche, the Rev. E. Peterson pastor, packed his church with 225. We understand they turned them away from little St. John's Church, Goliad, the Rev. P. C. Kuehner pastor, with an attendance of 170. Pastor Kuehner declares that it could have shown twice. Several nearby congregations helped swell the attendance. The following congregations had larger attendances at the Birthday Assembly than their confirmed membership: Shiner, Tivoli, Harlingen, Austin, Dallas, and Sweetwater. The total number attending all over the Texas Synod showing of the picture amounted to 2,825. The baptized membership of the synod for 1938 is 6,930. The confirmed membership is 5,009. Ten congregations did not see the picture. As we look over the figures we think that we should have done better. But seed has been planted, and we hope that a missionary hurricane has been formed, the roar of which shall soon be heard throughout our great state! A number of our missions know and appreciate the value of the Church Extension Fund.

Grace Church and Redeemer Church, Houston, the Rev. William J. Hoebel and the Rev. Donald E. Elder pastors, unanimously voted to support the cause by promising \$3.00 per confirmed member. The first official gift came from one individual from Victoria for the sum of \$100. St. Luke's, San Antonio, the writer pastor, has so far pledged about \$50 and has not completed the financial campaign. Peace, Vernon, the Rev. J. W. Kern pastor, reports that they will help in the appeal by becoming self-supporting! What an inspiring feeling that must be!

Our Newest Mission

Building plans for the new \$25,000 church plant of the *First English Lutheran*

Church, Austin, the Rev. Fred Kern pastor, are ready, and the financial arrangements have been made. Ground will soon be broken for this advance step in faith for our newest mission project.

The Rev. A. A. Hahn of Cuero reports that plans are being prepared for the ingathering of funds for a new church building. Pastor Hahn was the guest speaker at the annual Parish Education banquet, held in St. Luke's, San Antonio, recently.

The *Philadelphia congregation, Swiss Alps*, the Rev. F. E. Eilers pastor, has been active in improving the parsonage, the parish hall, the Sunday school, and the finances of the congregation by adopting the envelope system. Six new members have been added to the congregation and the pastor's salary has been increased \$200.

The *Lutheran Messenger*, official organ of the *First United Lutheran Church, Dallas*, the Rev. N. H. Kern pastor, reports that a consecration service for work in the church school was held for six officers, eight teachers and eight substitute teachers. Up to October first this year this mission had doubled its apportionment over that of 1937.

Co-operation Invited

"Der Ruf" of *St. Andrew's congregation, Weesatche*, the Rev. Erich Petersen pastor, calls all men to active participation in the work of the church. This rural, bilingual congregation is developing a full program of teaching, preaching and doing. We liked a request given by the pastor in a recent issue: "*Your Co-operation Solicited*." Again and again we have young people leaving our community without asking the church council or the pastor for a transfer of their membership. How can we keep our records in good order if you do not give notice of your leaving. We do not know whether you wish to keep your membership, or what? Remember, every child baptized or confirmed is recorded in our books. Your co-operation is appreciated." We should like to add—some good advice to all pastors of the U. L. C. A. When your members move to Texas, write to the pastor living in that community or to the president of synod, the Rev. F. W. Kern, 513 Deep Eddy Avenue, Austin, Texas. We may be starting a mission in some community where information about new arrivals would be very important. "Ecclesia Plantanda!"

Increase Paid on Apportionment

A third quarter check on apportionments paid in to the synodical treasury appeared under the signature of Mr. E. G. Vogt, treasurer of synod. October 1 shows an increase of \$468.30 over 1937. Several congregations show an admirable increase over last year. A number of congregations have not sent in their funds. Of the first ten amounts, we note that five sums are from missions. Missions rate third, fourth, sixth, seventh and ninth in size of contributions. The last quarter of 1938 should show some marked increases over last year. We note from the minutes of synod that several treasurers did not send in their congregational apportionment until late in the last quarter. Four congregations have already exceeded their last year's total.

THE HEART OF EAST OHIO

By L. W. Sifferd, D.D.

THERE WERE some stimulating moments in the recent sessions of the *Eastern Conference of the Synod of Ohio*. For example, in the report of the Baltimore Convention: one of the "high lights" of that convention, so declared a delegate, was the Newberry group of singers participating in the Saturday night program—the beauty of these Southern girls, their charm and the winsomeness of their manner in song. Another stimulating moment came in the discussion of the action regarding our seminaries. The Eastern Conference seems well nigh unanimous in favor of the merging of these institutions of the Church. It probably would favor the strong establishment of two such institutions in the U. L. C. A.—one in the East, and one in the Middle West. And then Dr. Gould Wickey was with us through the entire conference. His services here were easily "the high light" of our meeting. It was with ability and effectiveness that he represented the Church. Someone asked, "How does Dr. Wickey spell Gould?" Well, so far as his value to the causes of the Church goes, it might as well be spelled "G-O-L-D."

The "heart" of our Conference has lost a good friend in the person of *Pastor John Recher*, who has gone to serve the Fifth Church in Springfield. Through nine years of service in the Baltic Parish Pastor Recher and his family have by hard and patient labor endeared themselves not only to the Baltic churches but to the many friends of this part of the Church. For both the parish in which they labored, and for the Eastern Conference, they have wrought a good and substantial work. The parish and community paid a splendid tribute to Pastor Recher in a farewell service in the auditorium of the Baltic High School Sunday evening, October 16.

Ever since the day of St. Paul preachers of the Word have been men who come and go; one sowing the seed, another cultivating, still another entering into the harvest—all under the benevolent grace of the Holy Spirit. Pastor Paul was continually on the go. To our Millersburg Parish has recently come the *Rev. H. H. Creager* from Redeemer Church, Toledo. Pastor and Mrs. Creager have taken a veteran's hold upon the work in this parish. The Millersburg church very appropriately and successfully observed the one hundredth anniversary of that congregation the week of October 30 to November 6. The latter day was devoted to the theme: "Thanksgiving for a Hundred Years of God's Grace." This service included the reception of new members and the Holy Communion. Speakers were the *Rev. William Rilling* and the *Rev. F. W. Almindinger*.

Another happy ingress into our midst are *Pastor and Mrs. M. G. Bishop* from the Lucas Parish. Pastor Bishop has laid consecrated hands upon the work in the Tuscarawas pastorate. October 16 the fifty-second anniversary of Bethesda Church was appropriately celebrated. Sermons were preached by former pastors, *H. G. Blickensderfer* and *G. W. Miley, D.D.* And then, October 23, after extensive rebuild-

ing in St. James Church at Tuscarawas, the cornerstone of the new building was relaid in a beautiful service in the afternoon. The sermon was preached by the *Rev. C. S. Foust*. This church was built in 1842 and rebuilt in 1887. Sixteen members are still living who saw the cornerstone laid in 1887.

The *Rev. Charles S. Foust* was the speaker at the Brotherhood banquet held in the Shanesville Church October 17. Concrete steps and walk have been built across the lawn to the main steps of the Winfield Church belonging to this parish. The parsonage in Shanesville has been painted recently.

The *Lutheran Women's League* held its fall meeting in the New Philadelphia Church October 28. One hundred fifty women representing the twenty-five churches of Tuscarawas County were present and clearly manifested a militant missionary spirit for the cause of Lutheranism. Reports were brought in from all the churches, and showed increasing attendance at church services, better benevolences, improvement of properties, canceling of debts, and a greater interest in higher education on the part of Lutheran young people. This League, which will celebrate its tenth anniversary next May, contributes about \$100 annually to benevolent institutions. The main feature of the recent meeting was the report to the League of the Baltimore Convention brought by Dr. and Mrs. H. C. Getter. The officers of the League are *Mrs. L. W. Sifferd*, *Mrs. O. Mears*, *Mrs. R. B. Ridenhour*, *Mrs. O. E. Schumacher*, and *Mrs. F. Barthelmeh*.

The *Rev. Lloyd M. Riggle* recently became the pastor of the Coshocton Parish after having served the Tippecanoe City church for four years. He has succeeded the *Rev. H. C. TerVehn*, who has become pastor of the mission in Mt. Vernon.

The Methodist Church is entering upon a new experiment in the Coshocton district. A parish consisting of three small churches which paid the former pastor \$1,700 has now been assigned three young ministers who receive the same salary. Each of these men is responsible for a church. In addition, the three have a farm of 189 acres which they intend to devote to dairying and fruit-growing. They will be subject to call from any member of the parish for farm duties or any other kind of labor of which they are capable. The experiment should prove interesting, at least.

SPEAKING OF NURSES

THE MILWAUKEE Lutheran Nurses' Guild sponsored a unique function at the time of the Wisconsin State Nurses' Convention in that city, October 19. Seventy enjoyed a dinner at which the invited guests were Lutheran nurses attending the convention. Miss *Millie A. Jacobson*, superintendent of St. Luke's Hospital, Milwaukee, introduced various guests, among whom were *Miss Esther Klingman*, vice-president of the Wisconsin State Nurses' Association and superintendent of Memorial Hospital, Sheboygan; *Miss Sigrid Esvol*

of Luther Hospital, Eau Claire; *Miss Laura Kjorstad* of LaCrosse.

Following the dinner *Miss Minnie May Beltz*, president of the Milwaukee Guild, which has had remarkable growth during its formal history of about one year, presented the guest speaker, *Miss Mary E. Markley, Litt.D.*, of Washington, D. C., on the staff of the Board of Education of the United Lutheran Church in America.

A program of monthly meetings for the year has been completed. In November, after a tour through the Vocational School, Dr. *Herman Fritschel*, superintendent of Milwaukee Hospital, will present a travel picture of his European experiences. For December a combined musical with the L. S. A. A. of the city is planned. In that group students from Milwaukee Teachers' College and Marquette University are prominent.

The Milwaukee Guild is in active relationship with the Chicago Lutheran Nurses' Guild and is hopeful that these two far-reaching metropolitan guilds may have a helpful part in furthering a National Lutheran Nurses' Guild.

An attractive folder, *Speaking of Nurses*, has just come off press with the joint imprint of the Inner Mission Board and the Board of Education. It phrases two questions for pastors and congregations. The first under the title, "Do You Know," asks:

"Do you know how many nurses there are in your community who should be in vital relationship with the Lutheran Church? Are there any in the training schools of your public or private hospitals? Are there others in service as graduates, or on private duty, or in public health agencies of the county or city? Are you making an effort to find them and give them the spiritual ministry of your church?"

"The nurse either as student or graduate is often as much shut out of the regular services of the church as the patients to whom she ministers. Hours of service are long, and often off duty times do not coincide with the hours of regular church services.

"The nurse needs her church in her ministry to human suffering. She has the opportunity by word or deed to influence lives for Christ.

"The nurse also needs the Church for her own inner life, beset as it is with temptations and trials that are peculiar to her training and profession."

The second is a query answered by action. It reads:

"Will you try to meet the superintendents of nurses in hospitals and explain the meaning of pastoral care for nurses both graduate and student.

"To get the names of all Lutheran nurses in training or in service at least twice a year.

"To call on these nurses regularly.

"To provide them with devotional literature like *Light for Today*, *A Message for the Day*.

"To arrange special hours if necessary for the Administration of the Sacrament of the Altar.

"To include other unchurched nurses in your ministrations.

"To provide social and spiritual fellowship through members of your congrega-

tion, and if there is a sufficient number of nurses to form a Lutheran Nurses' Guild."

The Lutheran Nurses' Guild

The purposes are:

- To encourage daily devotions as well as private and group study of the Bible.
 - To foster a conscious Christian attitude in facing personal and professional problems.
 - To emphasize and to arrange for services of worship and the celebration of the Holy Communion.
 - To study the program of the Church and to take an active part in making it effective.
 - To provide wholesome social life and Christian friendship.
 - To develop a national fellowship of Lutheran nurses.
- The motto is: "Thou wilt light my lamp."
—Psalm 18: 28.

130TH ANNIVERSARY AT LEWISBURG, OHIO

TRINITY CHURCH, Lewisburg, Ohio, the Rev. Howard Rogers pastor, celebrated their one hundred thirtieth anniversary, Sunday, September 11. Elmer Ellsworth Flack, D.D., of Hamma Divinity School, was the preacher at the morning service, and Joseph Sittler, D.D., president of the Synod of Ohio, spoke at the service in the evening. In the afternoon an informal meeting was held, at which time former pastors and friends brought words of greeting.

Trinity Church was organized in 1808, when the Rev. S. Mau was making his missionary visits in this section. The original church was constructed of hewn log timbers, the benches were of hewn puncheon. An open fireplace was the only means of heating the building during the winter.

The building of the first church in 1817 was the result of an agreement between the Lutheran and Reformed groups to form a union body. It was not until after the Mexican War that the two groups disbanded and each denomination built its own church.

Salem Evangelical congregation erected an edifice in 1848. This church was rebuilt about 1884.

About 1852 Memorial Evangelical Lutheran Church was organized, and a house of worship was built that same year. This proved inadequate and was rebuilt in 1893.

In 1919 the congregations of Salem and Memorial Lutheran Churches voted to merge and form Trinity Evangelical Lutheran Church.

Shiloh congregation accepted the invitation to become part of the merged parish, and has continued as such to the present day.

In 1921 the present church was built, and it is a model building among the Lutheran churches of Ohio. Trinity Church began with fourteen members, five men and nine women; its present communing membership is 378.

The goal of the congregation during this anniversary year has been to secure sufficient funds to cancel the mortgage that has been carried for the past fifteen years.

The goal has been reached, and the date set for the burning of the mortgage is Reformation Sunday, October 30.

The Rev. Howard Rogers has served Trinity Church since 1935.

WALDEN M. HOLL.

CENTENNIAL AT DOYLES-TOWN, OHIO

OCTOBER 23 the one hundredth anniversary of Zion Church, Doylestown, Ohio, was observed with special services. At the morning service the sermon was preached by the president of the Synod of Ohio, Dr. Joseph Sittler. In the afternoon greetings were brought by neighboring and local pastors, and an address was delivered by the Rev. S. D. Myers of Alliance, Ohio. In the evening Dr. A. J. Reichert of Lancaster, Pa., preached the sermon.

Pastors, who have served the congregation are: G. H. Weygandt, D. Rothacker, G. Schmogrow, George C. Gardner, G. A. Bierderman, George Harter, A. J. Reichert, W. H. Brown, L. E. Wein, J. Ash, S. D. Myers, I. H. Stetler, and the present pastor, George W. Dittmar, since 1931.

The history of the congregation briefly is as follows:

"The 'Church Constitution of the German Lutheran and Reformed Congregations at Zion's Church' bears the date January 17, 1838. Although Lutheran services were held in Doylestown before this, this is the earliest known date in the history of Zion Evangelical Lutheran Church. The constitution bears the signature of G. Henry Weygandt, the first pastor. Mr. Weygandt (born May 2, 1779) came from Washington County, Pa., to Ohio in May 1827. In Ohio, he had charge of from eight to ten congregations. He died October 7, 1847, and is buried in the Doylestown Cemetery. The baptismal record goes back to March 18, 1838, and contains the record of 1,227 baptisms.

"September 27, 1838, an acre of land west of the town square was purchased from William Doyle for \$50 for a burying ground and the erection of a house of worship. The first structure was built and used jointly by the Lutheran and Reformed congregations. January 14, 1867, the Lutheran congregation bought an adjoining plot of ground, and during the year began the erection of the present edifice. April 22, 1867, the Lutheran congregation adopted its own distinctively Lutheran Constitution. April 15, 1889, the parsonage on Gates Street was purchased.

"With the exception of the period 1899-1912 Zion congregation and St. Michael congregation at Marshallville have been served by the same pastors. The latter celebrated its centennial in 1930."

ROANOKE COLLEGE, SALEM, VA.

THE RISING tide of alumni interest at Roanoke College was keyed in an unprecedentedly large throng of alumni who returned for the annual Homecoming Day October 29.

Old grads packed the stands for the Randolph-Macon-Roanoke football game in the afternoon, which Roanoke won 28-0, and incomplete records on attendance show at least twice as many alumni attending as ever before.

A special radio broadcast over WDBJ, participated in by Coach Gordon C. White, Roanoke mentor; Frank Summers, Randolph-Macon coach; George P. Grove, Arlington, Va., president of the General Alumni Association of Roanoke College; the Rev. E. S. Shepp, secretary of the Roanoke City chapter of Randolph-Macon alumni; H. Powell Chapman, president of the chapter of Roanoke College alumni in Roanoke; and M. S. McClung, president of the Salem Roanoke College alumni chapter, was held prior to the game.

The game marked the renewal of athletic relations between the two schools after a lapse of five years, and just before the kickoff coaches and alumni leaders of both schools met on the field to symbolize the resumption of the rivalry.

The Andrew Lewis High School band and the American Legion drum and bugle corps of Roanoke City added color to the Homecoming Day game, and the entire campus was decorated in appropriate colors.

An informal faculty-alumni reception was held in the college Laboratory Theatre from 7.00 to 9.00 P. M., with a special entertainment by the Roanoke College choir included. The choir is under the direction of Mrs. Heman Marshall of Roanoke. The day's activities were concluded with a Monogram Club dance in the gymnasium.

Throughout the day fraternities and sororities held open house for their returning brothers and sisters. On display at alumni headquarters was the beautiful trophy won by the Roanoke College basketball team in the National Intercollegiate Tournament last year, in which competition they finished second.

Roanoke College chapter of Alpha Psi Omega, national dramatic fraternity, presented "Laburnum Grove," a three-act comedy by J. P. Priestly November 11 and 12. The play was under the direction of Dr. Jack Brown of the English department who has made the work of the college Laboratory Theatre outstanding in the past four years.

The Sphinx Sorority was recently awarded the Blue Key scholarship plaque at Roanoke College in recognition of its leadership in scholastic work for the spring semester of 1938. The presentation of the plaque on behalf of Blue Key, national honorary fraternity, was made by Norwood C. Middleton, Goldsboro, N. C., Miss Sarah Barnard of Salem accepting the award on behalf of the sorority.

Student conduct in the dormitories of Roanoke College is handled not by the outmoded system of monitors, but by a series of student dormitory committees. All questions of conduct in the various sections of the dormitory, under the supervision of special student committeemen who, in nearly all cases, handle them without recourse to the Dean's office.

Roanoke College Y. M. C. A., co-operating with the Boy Scout movement in Salem, from its ranks is furnishing leadership for the club. The Y. M. C. A. this year is led by Gordon Ruble.

DISTRICT MEETINGS

CONSTITUTION ADOPTED

The first annual session of the *Alleghany Conference of the Central Pennsylvania Synod* was held October 25 in Temple Eighth Lutheran Church, Altoona, the Rev. Fred R. Greninger pastor. Pastors and lay delegates from all congregations in Somerset, Cambria, Bedford, Blair, Huntingdon and Clearfield counties gathered for the all-day session, which began at 9.30 A. M. with the Communion Service. The service was in charge of the conference officials and the sermon, "Worthy Participation in the Lord's Supper," was preached by the Rev. B. A. Peters, pastor of Grace Church, Altoona.

A business session was called at eleven o'clock, at which time the officers of the Alleghany Synod were elected to carry on as Conference officers for one year. These officers are: President, the Rev. E. Roy Hauser, Clearfield; vice-president, the Rev. E. L. Manges, Huntingdon; secretary, the Rev. G. I. Melhorn, Bedford; treasurer, George E. Weaver of Altoona; Mission Superintendent, the Rev. W. I. Good, Johnstown.

The proposed conference constitution as submitted by the synodical committee for the merging synods was unanimously adopted at the morning business session.

The remainder of the morning was consumed in discussing the question of our ministerial education beneficiaries receiving increased amounts during the present school year. It was voted to request the synodical Executive Committee to rule that these students should receive the following amounts: \$325 for college students and \$225 for seminaries.

After a devotional service at 1.30 P. M., conducted by the Rev. M. S. Sharp of Mt. Union, the session was turned over to the Rev. F. Eppling Reinartz, promotional editor of the *United Lutheran Church*, in the interest of the pastors' institute, which was combined with this meeting of conference. Mr. Reinartz very ably and helpfully led the group in consideration and discussion of the first part of the institute dealing with the topics: The Devotional Life of the Pastor, and The Place of Doctrine in the Life and Work of the Pastor.

The second part of the institute was under the direction of M. R. Hamsher, D.D., president of the synod. The conference was most fortunate in having Mr. Reinartz and Dr. Hamsher, who brought out the problems and questions of the members in regard to the pastor's relation to the congregation, the synod and the *United Lutheran Church*. Pastors and laymen joined in these discussions, and all felt that the time was too short for the consideration of these most important topics. The afternoon session was closed by a most impressive musical devotional service under the direction of the Rev. S. D. Sigler of Salisbury.

The closing service of the conference was the Vesper Service in charge of the pastor loci and the conference officers. Dr. Hamsher delivered the evening address on the theme, "What of the Next Twenty

Years?" He revealed the progress achieved in the past twenty years of the *United Lutheran Church*, and threw out the challenge to all Lutherans to guarantee the future progress of our Church by developing a consecrated leadership and a spiritually motivated membership. The conference was brought to a most successful close with his thoughts and convictions of the necessity of our living, serving and giving during the coming years in such manner as to justify the name of Christian.

EVANGELISTIC LIVING AND PREACHING

THE FALL convention of the *Staunton Conference of the Synod of Virginia* was held in the new Mt. Olive Church, Fairfield, Virginia, the Rev. Roy T. Troutman, supply pastor, October 18 and 19.

As president of the Conference, the Rev. A. R. Shumate preached the sermon at the opening service, and with the Rev. H. E. Poff, secretary, administered the Lord's Supper to the ministerial and lay delegates. "What think ye of Christ?" (Matt. 22: 42) was the text upon which the sermon was based. The true preaching of Christ and the living of the Christ-like life were earnestly and urgently emphasized as the great need in the life of the Church today.

On Tuesday afternoon the convention listened with deep interest to the report of the recent Convention of the *United Lutheran Church* held in Baltimore, presented by Dr. J. J. Scherer, Jr., president of the Synod of Virginia. "Stewardship of Responsibilities in the Kingdom" was the general theme for papers presented by Pastors A. L. Hahn, A. J. Shumate, D. W. Zipperer, and L. E. Bouknight. This presentation revealed careful preparation, and gave the convention a clear perspective of the work of the U. L. C. A., synods, congregations, and members constituting the *United Lutheran Church*. In the course of this session Article XXI of the Augsburg Confession was discussed in detail in a paper prepared by the Rev. Roy T. Troutman. Mr. W. F. Coyner, Jr., brought the session to a close with an earnest appeal for increased interest in the Lutheran Brotherhood.

The evening service, led by the Rev. P. J. Bame, brought before the conference its most recent member, the Rev. John R. Brokhoff, Richmond, who preached a forceful sermon on the text, "Thou shalt have no others gods before me." (Ex. 20: 3.)

The Wednesday morning session began with the devotional service led by the Rev. J. I. Coiner, after which the topics, "Evangelistic Preaching" and "Evangelistic Living" were ably presented by Dr. L. W. Strickler and the Rev. W. V. McCray. The discussion of these topics proved interesting and helpful to the many laymen and pastors who heard them. The morning session was brought to a close with The Service and a thought-provoking sermon by the Rev. Raymond D. Wood on "Life's Greatest Achievement."

In the afternoon, R. H. Anderson, D.D., superintendent of the *Virginia Synod*, spoke on the need and value of a wider and more general use and reading of *The Lutheran* and other church publications. The Rev. H. E. Poff and Mrs. Roy T. Troutman, in carefully prepared papers, discussed the activities and progress of the Sunday school and Missionary Society. The hearing of committee reports and the transaction of routine business brought the convention to a close.

Every pastor in the conference was in attendance, and with few exceptions every parish was represented by a lay delegate. The convention was declared by those present to have been one of the most important and worth-while in the history of the conference. ROY T. TROUTMAN.

GERMAN CONFERENCE

THE FALL meeting of the *German Conference of the United Lutheran Synod of New York* was held in Holy Trinity Church, Amsterdam, N. Y., Dr. E. H. von Hahmann pastor, October 18 and 19. Tuesday evening after a supper to the pastors and delegates served by the Herald Class of Trinity Church, a Communion Service was held at which the Rev. William C. Nolte of Utica, N. Y., secretary of the conference, and the Rev. Oscar Werner of New Britain, Conn., vice-president, were celebrants. Addresses were delivered by the Rev. Karl Riebesell of Little Falls, N. Y., in German, on Eph. 1: 15ff, and the Rev. John S. Braren of Jamaica, L. I., N. Y., in English.

After the service the conference was entertained by the Luther League and orchestra of Trinity Church. At the business session Wednesday morning papers were read and discussed by the Rev. John S. Braren of Jamaica, in English, on "Anti-Semitism and Its Causes," and by the Rev. Karl Riebesell in German on "Thoughts on the Preaching of the Word." Inasmuch as the routine matters of business had been transacted at the spring meeting conference adjourned to meet in the spring in Zion Church, Utica, N. Y. After the meeting, the conference members were entertained at a splendid turkey dinner by the Ladies' Aid Society. Pastor von Hahmann is the president of the conference.

P. G. KRUTZSKY.

INTERESTING PAPERS A FEATURE

THE EIGHTEENTH annual convention of the *Southern Conference of the Synod of Ohio* met in Calvary Church, Chillicothe, Ohio, the Rev. August L. Schneider pastor, October 17 and 18. The sessions were opened with the administration of the Holy Communion. R. A. Albert, D.D., of Ellerton, president of the conference, delivered the sermon. The officers were re-elected as follows: R. A. Albert, D.D., president; the Rev. H. I. Pospel of Dayton, secretary; Mr. William F. Dill, treasurer; the Rev. C. H. Starkey of Miamisburg, clerical representative to the Executive Board of Synod, and Dr. H. J. Schiewetz, lay representative to this same board.

The Monday afternoon session was opened with a service of tribute to the

late Earle C. Greiner, former treasurer of the Synod of Ohio. It was announced that Mr. George L. Rinkliff of Springfield, had been elected to fill the unexpired term of Mr. Greiner. Dr. Joseph Sittler, president of the Synod of Ohio, brought the greetings of the synod, and the Rev. Joseph Frease, secretary of Education and Young People's Work in the Synod gave a report of the activities of his office. A discussion on the devotional life of the pastor was led by the Rev. Dr. Gould Wickey of Washington, D.C., executive secretary of the Board of Education. Following this presentation, D. Bruce Young, D.D., of Shelby, Ohio, conducted a forum on the synodical report of the Committee on Social and Moral Problems.

The Southern Conference Brotherhood held a fellowship banquet on Monday evening at which the Rev. T. A. Kantonen, Ph.D., professor at Hamma Divinity School and Wittenberg College, spoke on "The Three R's in Religion." Following the banquet, the laymen were led in a discussion on church finance by H. L. Meister, D.D., of Cincinnati, and the ministers were addressed by L. H. Larimer, D.D., LL.D., dean of Hamma Divinity School, on the subject, "The Fine Art of Preaching."

The Tuesday morning session was devoted to the presentation and discussion of two papers: "The Catechization of Our Youth," by Lewis P. Speaker, D.D., of Columbus, and "Liturgics and Church Music," by the Rev. C. B. A. Stacy of Dayton. At the noon hour, Mr. Frease presented a demonstration of visual aids in catechization.

The Rev. B. B. Uhl of Springfield and the Rev. C. E. Moore of Brookville, delegates of the Southern Conference to the U. L. C. A. Convention in Baltimore, made their reports to the body at the closing session Tuesday afternoon.

A high point of this year's convention was the devotional messages brought by the chaplain, the Rev. Carveth P. Mitchell of Columbus.

The convention next year will be held in the First Lutheran Church, Miamisburg, the Rev. C. H. Starkey pastor.

WALDEN M. HOLL.

INCREASE IN MEMBERSHIP

THE THIRTY-SEVENTH semi-annual convention of the *Women's Missionary Society of the Chicago Conference of the Illinois Synod* was held Tuesday afternoon and evening, October 18, in Atonement Church, Chicago, the Rev. L. O. Cooperrider pastor. Mrs. H. E. Matheson, president, was in charge. The convention theme was "Witnessing for Christ."

The first portion of the program was given to announcements, reports and greetings. Mrs. H. S. Bechtolt, president of the Illinois Synod Women's Missionary Society, stressed three points in our Christian Stewardship program: more prayers, more members, more money. Representatives of two new societies were welcomed by the conference.

The missionary speaker of the program, Miss Elvira Strunk of China, recently returned to America, brought a vivid ac-

count of the Japanese invasion and the havoc wrought by the bombing of the school where she taught. Her great work besides teaching in a girls' school has been to teach the native women to read by use of the phonetic script system.

A pageant, "The Circle," arranged by Mrs. Henry Schaeffer, vice-president, introduced department secretaries and their work.

At the dinner session it was our privilege to honor Mrs. O. A. Sardeson, who is a delegate to the International Missionary Council to be held in Madras, India, in December.

The evening session was addressed by the Rev. F. J. Weertz, Des Moines, Iowa, on the subject, "The City Church." He emphasized the great balance of our Lutheran Church which through four hundred years has endured through stress and change.

The registrar's report showed an attendance of 259 guests, representing the forty churches in the Chicago Conference.

ELSIE M. JOOS.

MISS BROSIUS SPEAKS OF WORK IN INDIA

THE TENTH annual convention of the *Women's Missionary Society of the New England Conference* was held October 25 at Reformation Church, New Britain, Conn., the Rev. Frederick W. Schaefer pastor.

The morning session opened with a Communion Service conducted by the Rev. Oscar V. Werner of New Britain and the Rev. Herman Mackensen of Hartford. Following the service the convention was called to order by the president, Miss Marjorie L. Senf, and a cordial welcome was extended the delegates and visitors by the vice-president of the local society. Greetings from the New England Conference were brought by the Rev. Henry T. McKnight, president. Mrs. A. J. Fenner, executive secretary of The Children of the Church, addressed the convention during the morning and answered questions put to her relative to this new program of the Church.

Mrs. George G. Hackman of Southington, Conn., led the devotions opening the afternoon session. In an intensely interesting fashion Miss Amelia Brosius presented her work as a nurse in Rajahmundry, India. A report on "Advance in Christian Stewardship" was given by Mrs. J. L. Decker and greetings were brought by Mrs. Henry J. Pflum, president of the synodical society.

The Rev. Herbert D. Dichsen of Hartford conducted the Vesper Service. At its conclusion an address on "The Work of the Church in Our American Cities" was given by Dr. Frederick B. Newell, executive secretary of the New York City Society of the Methodist Episcopal Church. Mrs. Pflum closed the convention by installing the newly elected officers: President, Mrs. Emanuel W. Hammer, Meriden; vice-president, Mrs. George G. Hackman, Southington; recording secretary, Mrs. John Velske, Meriden; statistical secretary, Mrs. Emil H. R. Vogel, New Britain; treasurer, Mrs. E. W. Burkhardt, Southington. MARIE A. HAMMER, Reporter.

FOUR HUNDRED ATTEND TENTH ANNIVERSARY

MORE THAN four hundred women attended the tenth annual convention of the *Women's Missionary Society of the Western Conference of the United Synod of New York*, October 20, in Zion Church, Niagara Falls, N. Y. The theme of the convention was, "Stand upon thy feet, and I will speak unto thee." Ezekiel 12: 1. The Rev. Arthur H. Schmoyer, pastor loci, conducted the devotions. Greetings were extended by Mrs. Milton Norris, president of the local society, and were responded to by Mrs. Francis Ford, president of the conference. In her report, the president stressed Young Women's work and work with The Children of the Church.

In the officers' reports it was stated that the conference was reporting only three-quarters of the year's work, as all books were closed in June instead of September as in former years. As a result, some of the reports are not so glowing as in the past. The statistical report showed 32 Women's Societies with an active membership of 911; four Young Women's Societies with a membership of 76; eleven Light Brigades with an enrollment of 340, making a total of 1,327 active members, and a grand total of 1,424.

Total receipts of \$5,467.89 were reported by the treasurer. Thank Offering and Patron and Protege reported increases in cash receipts.

One Annuity Bond, fourteen Life Memberships, two In Memoriams, and four transfers were taken out on the floor of convention. One new society, St. John's, Rochester, N. Y., was welcomed. Mrs. Henry J. Pflum, president of the synodical society, brought greetings and congratulated the conference on its tenth anniversary.

A very impressive and lovely pageant-sketch was presented under the direction of the program chairman, Mrs. Eugene Stowell. The department chairmen reported during this service, which was entitled, "Ye are the Light of the World." The morning sessions closed with prayer by Mrs. Charles Jarvis.

Mrs. Frederick R. Knubel of Rochester, N. Y., opened the afternoon session with devotions based on the convention theme. Greetings were extended from the sister conferences of the synod, and the Rev. George Rupley, vice-president of Western Conference, brought greetings from the same in the absence of the Rev. H. A. Bosch, president. The Rev. John Sprock, North Tonawanda, N. Y., brought some of the high lights of the U. L. C. A. Convention recently held in Baltimore.

Miss Amelia Brosius, missionary nurse to India, was the principal speaker and held the convention spellbound while she told of her work in India. She spoke of the four phases of missionary work: educational, evangelistic, industrial and medical. She touched lightly on the first three and spoke at length on the medical side, with which she was most familiar.

An invitation was accepted to hold the 1939 convention in St. John's Church, Buffalo, the Rev. Martin J. Hoepfner pastor.

All the officers were re-elected: Mrs. Francis Ford, Niagara Falls, president;

Mrs. Eugene Stowell, Rochester, vice-president; Miss Minta Mayer, Buffalo, treasurer; Mrs. Frank Feltes, Buffalo, statistician; Mrs. Herbert A. Bosch, Buffalo, secretary. They were installed by the Rev. George Rupley. RUTH K. BOSCH, Sec.

WITNESSING FOR CHRIST

THE THIRTY-FOURTH session of the *Women's Missionary Society of the Lebanon Conference* met October 19 at Zion Church, Lebanon, Pa., the Rev. W. E. Swoope pastor. The president, Miss Lydia Miller, presided. "Servants of Christ, Arise," was the convention theme. Miss Miller reported that this is the only conference to report an increase in membership and finances at the convention of the synodical society last May, a detailed account of which was given by Mrs. G. Leonard Nicholas of Pottsville.

The recommendations passed by the Committee on Merger were adopted. Beginning January 1, 1939, the Children of the Church will replace Junior Luther Leagues and Light Brigades and the work will be promoted by the Women's Missionary Society. All children from birth to eleven years of age inclusive will be members.

Mrs. Stanley E. Billheimer spoke of the three steps necessary to become a steward of Christ: recognition of our responsibility to God; the taking of an inventory; faithfulness.

The president of the synodical society, Mrs. G. E. McCarney, spoke effectively on the subject of "Unfinished Business." The principal addresses were delivered by Miss Edna Engle on conditions in India and Miss Marie Gerlach on work among the Jews in Baltimore, Md.

Mrs. U. E. Apple installed the following officers: Mrs. Paul Schaeffer, president; Mrs. Ed. McHale, vice-president; Mrs. H. S. Doliman, treasurer; Mrs. Robert Kreis, secretary; Mrs. Harry Edris, historian; Miss Olive Kreider, statistical secretary. MRS. ROBERT KREIS, Rec. Sec.

STEWARDSHIP STRESSED

The *Women's Missionary Society of the Southern Conference of the Synod of Ohio* met in eighteenth annual convention in the First English Lutheran Church, Columbus, Ohio, October 26 and 27. The president, Mrs. C. C. Wessel, presided.

The theme, "Advance Through Christian Stewardship," was sounded in addresses and devotions, the latter—a series of five—being led by Sister Lucille Lyerly, deaconess of the hostess church.

On Wednesday evening Miss Elvira Strunk, missionary in Tsimo, China, gave a forceful and most interesting insight into life in China. Her final plea was that all Christian women in America pray as they have never prayed before that peace might be among all nations.

Highlights of the synodical convention at Canton were brought by Mrs. August Schneider, vice-president of the Southern Conference. Radio Station WMS, Mrs. Joseph Frease announcer, brought most interesting and inspiring reports of the department secretaries. Sister Marie Freese, deaconess of the Inner Mission work

in Dayton and Young Women's Secretary of Southern Conference, gave us some valuable thoughts on "Abundant Living." Southern Conference presented a Life Membership to the Rev. Joseph Frease, secretary of Religious Education of Young People in Ohio and secretary of the Synod of Ohio.

Definite recommendations looking forward to the advance of the society's work during the coming year were presented and accepted.

Sister Lucille Lyerly installed the following officers: President, Mrs. C. C. Wessel; vice-president, Mrs. August Schneider; recording secretary, Mrs. J. C. Barnhart; statistical secretary, Mrs. William Heft; treasurer, Mrs. C. W. Eickmeyer.

The next convention will be held at the First Church, Troy, Ohio.

MRS. J. C. BARNHART, Rec. Sec.

THE HEART OF THE U. L. C. A.

(Continued from page 9)

of heartfelt respect for the American Lutheran Church. These are not empty words of flattery that I speak. These are not things I say because it would seem I ought to say them, but out of the depth of our heart, heartfelt respect for the American Lutheran Church. It is a respect for your past, a past which before your merger was accomplished was marked in all three bodies by brave, outspoken testimony in the midst of discussions through which it was never necessary for the United Lutheran Church to go. It is respect for your body, in the present, since your merger was accomplished. Here I believe an outsider can see things more clearly than you who have been in the midst of the difficulties resulting from the consolidation of three bodies. Looking from the outside, I say to you that the work you have done, the difficulties you have overcome and the determination with which, in your faith, you have gone on, is something greater than you yourself appreciate. Outsiders can see it better than you who are in the midst of the difficulties and must solve the problems. But this greeting of respect for you is something that goes beyond any matters of the past or the present; it is a respect for your very existence, for the integrity of your life, and for the unity of the American Lutheran Church. We regard your existence as being something from God; the United Lutheran Church in America dare not before God do anything to interfere with your existence, to interfere with your integrity; wherever possible we must help you in the maintenance of that unity of yours, of the integrity of your existence. It can never enter our hearts to make use of you for our own purposes; in every way we must strengthen your integrity. I testify before you that I have personally again and again said words whereby the unity, the integrity of your existence might be maintained. It is in these days of greatest concern for Lutheranism everywhere that all groups, however they came into existence, shall keep this high respect for the God-given existence and integrity of one another's

lives. Speaking of this I am conscious, as a part of your existence as the American Lutheran Church and as a part of our existence as the United Lutheran Church in America, there are today many open doors between your life and ours. I pledge you that the United Lutheran Church will, with determination refuse to do anything that would shut any door now open, and I beg of you, the American Lutheran Church, to shut no door between us that has been opened.

And then my fifth and final greeting to you is an earnest appeal, based upon everything else I have said. It is also an expression of our deepest conviction concerning American Lutheranism.

Visitors from Abroad Appealed

Two years ago there were in this country some visitors from abroad. They attended your convention in Texas. They attended our convention in Columbus. Here are a few words which one of them, Bishop Meiser of Bavaria, wrote in a German church paper, the *Allgemeine Kirchenzeitung*:

"Es ist mir klar geworden, dass ein Stueck Zukunft der Lutherischen Kirche in Amerika liegt, und dass, wenn es erst einmal gelungen sein wird, die verschiedenen lutherischen Kirchenkoerper Amerikas noch fester untereinander zu verbinden, die lutherische Kirche in der ganzen Welt einen starken Halt und einen kraeftigen Auftrieb erhalten wird."

That is a voice from outside of America appealing to us. Many of us have read also the words of Professor Sasse. Some of us, like your own Professor Reu, have heard from him, in written letters appealing from abroad for all that the Lutheran Church of America can do for Lutheranism in general, if only here in America our Lutheran bodies can come into closer relationship. I could report the words of still other men from across the ocean, which are like a Macedonian call, that we in America help them. And are we not all conscious of some of the fundamental facts concerning the whole Christian Church in the world? A few weeks ago I was asked to speak to an assembly on the theme, "Great World Movements in the Church of Christ." I was thinking, not of those many American efforts that carry the name "World Movements," but of the fundamental forces that are a power in the life of all Christianity. At last I was compelled to list eleven great world movements that are operating mightily in the Christian Church today. I cannot take your time to mention more than one of them, the force and power of the great world movement of confessional Lutheranism in the whole Christian Church. It is the power that Lutheranism can exert for God and His Christ in the whole of Christianity. It is the influence that Lutheranism can exert here in America upon bewildered Protestantism. I believe it to be God's will that that influence prevail. But this lays upon us—upon you of the American Lutheran Church and us of the United

* It has become clear to me that a portion of the future of the Lutheran Church lies in America; and that when it will have ultimately succeeded in combining more firmly the different Lutheran church bodies in America, the Lutheran Church in the whole world will have a strong hold and be a powerful force.

Lutheran Church, upon the Missouri Synod and the Norwegian Lutheran Church and the Danish Church and the Augustana Synod, these and others—lays upon us all a responsibility that God asks us to fulfill.

The Macedonian call to us from other Lutherans in the world, and the possibility of a service to the whole Christian Church—these two require of us the accomplishment of closer relationships among all American Lutherans. Brethren, before God, we must determine whether there cannot come into existence a more genuine, a more influential solidarity of Lutheran bodies in America. This is my appeal to you. I pledge you that the United Lutheran Church in America will never hinder the accomplishment of that responsibility, will do just anything it can in order that this solidarity may be realized. I beg of you in this new vigorous life of your American Lutheran Church that you also face that responsibility. May you give yourself also to the accomplishment of this needed Lutheran solidarity in America. I thank you, Mr. President.

GOLDEN JUBILEE AT WILMINGTON

SERVICES commemorating the fiftieth anniversary of the organization of St. Stephen's Church, Wilmington, Del., were held October 16-23. The anniversary sermon was preached by Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, Sunday morning, the sixteenth. His theme was, "Should a Christian Jubilee Mean as Much as Did the Jewish Jubilee of Old?" Participating in this service were the pastor, the Rev. Park W. Huntington, Dr. William A. Sadtler, the first pastor, Dr. Samuel E. Wicker of Wilmington, and Dr. Paul Z. Strodach of Philadelphia, who also made the address at the church school hour. The Vesper Service was in recognition of Dr. W. A. Sadtler, founder of St. Stephen's, and the fiftieth anniversary of his ordination. The address was made by the Rev. Frederick C. Krapf and the Rev. William B. Sadtler, sons of the congregation, and the service was read by William E. Nye, a junior at Susquehanna University, with the ministry as his goal.

At the banquet held at Hotel DuPont, Dr. W. H. Greever, secretary of the United Lutheran Church, was the speaker.

On the morning of the twenty-third the pastor preached on "The Future of St. Stephen's." In the evening a Golden Jubilee Musicales was presented by Prof. Charles L. Edwards, organist and choir director, assisted by the choir and a Harp Ensemble from the Curtis Institute of Music, Philadelphia.

Two hundred fifty years after the Swedes landed on our shores, the third Lutheran church was founded in the city of Wilmington, Del. In 1888 the Rev. William A. Sadtler came to the city to organize an English Lutheran congregation, and December 7 the congregation was organized as St. Stephen's. Fifty persons formed the charter membership. After worshipping in rented rooms for several months, the first church building was dedicated. A mission congregation, it became self-supporting July 1, 1897, under the pastorate of

the Rev. Frederick Doerr (1895-1926). During these years the indebtedness on the church and the parsonage was paid and a lot was purchased for the erection of a much needed new building.

The present pastor took charge November 3, 1926. Under his leadership the beautiful new church was built at Thirteenth and Broom Streets; a new parsonage was purchased; a parish deaconess, Sister Bertha Schwanewede, was installed; and plans are now in progress to pay off the entire mortgage. A new parish house is needed to care for the growing church school. The church membership is 1,023 communicants.

The Rev. Frederick G. H. Hasskarl, deceased, was the second son of the congregation to prepare for the ministry.

During the celebration and in the anniversary booklet just published, loving recognition is given to two beloved charter members who signed the constitution fifty years ago and who are the only active charter members connected with St. Stephen's at the time of the Golden Jubilee—Mrs. Philip J. Isaac and Mrs. Eda Connelly.

LYNCHBURG CHURCH REDEDICATED

A SERVICE of rededication and the observance of the fortieth anniversary of the building of St. Paul's Church, Lynchburg, Ohio, was held October 16, following the renovation of the church, which was completed the end of September, at a cost of \$1,200. The improvements included the decoration of the walls of the church and Sunday school room. Life-size paintings of "Christ the Good Shepherd" and "Christ Knocking at the Door" in the front of the church; and on the side walls, in smaller sizes, the Law, the Bible, the cross and crown, and the font, appear. The interior woodwork, including the pews, was cleaned and varnished and the altar symbols done over in gold. The exterior work included the repairing of the roof, painting the woodwork of the brick structure, and completely rebuilding the steeple.

The service of rededication was con-

"Stories of Hymns We Love"

By CECILIA MARGARET RUDIN, M.A.

Make this beautiful volume your favorite gift this year. Grown-ups and children love it—an unending fountain of knowledge, joy, inspiration and spiritual blessing.

To Own—To Read—Enjoy and Give

Praised universally. . . "I enclose a check for 10 copies. It is a fine book." . . . "Your book fulfills a vital need." . . . "I always keep a supply," says one lady who has bought over 50 copies, "to give friends and others who have experienced great sorrow or great joy." . . . "Just had a beautiful letter from my first Sunday School teacher. I want a copy as a gift to her." . . . "My little girl is very fond of hymns. She will always remember what she learns about them now."



HYMN PROGRAMS

Christmas Hymns for Christmas Programs—Beautiful for children—simple, dramatic—Based on "Stories of Hymns We Love." Introductory Price 25c.

Do you know the origin, authorship and inspiration of your favorite hymn? What is the human drama behind "Silent Night, Holy Night," "O Little Town of Bethlehem," "Home, Sweet Home"? 400 years from Luther's "Away in a Manger" to the "Old Rugged Cross."

Richly illustrated: beautiful blue limp binding, gold stamped, only \$1.00. Order through your church supply house, book seller or direct from

JOHN RUDIN & COMPANY INC.

Publishers of THE BOOK OF LIFE

1018 S. Wabash Ave. Dept. L Chicago, Illinois



PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Custom Tailoring for Clergymen
1837 Marking 101 years of service to the church and clergy 1938

COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK



BELLS CHIMES PEALS

Write for literature. Address Dept. 10
McSHANE BELL FOUNDRY, BALTIMORE, MD.

VESTMENTS

for
CHOIR and PULPIT
by

COTRELL and LEONARD

Est. 1832 Inc. 1935
805 BROADWAY - ALBANY, N. Y.

Easy To Raise \$25.00 or More



with this New
BANK PLAN

WITH LAPEL CROSSES
YOU GET QUICK CASH

Take your money raising and financial problems out of the charity class. Give donors value for their money, and they will give more quickly and more freely. Churches, Societies and Sunday Schools find it easy to raise money with the "New Bank Plan." A beautiful gold finish lapel cross (for coat or dress) is given FREE to each contributor.

SEND FOR FREE SAMPLE AND PLAN



Write at once for full details that make fund raising a success. You can raise any amount desired with this new plan.

THE STELZ COMPANY

267 W. 17TH STREET : NEW YORK

LIBRARY FOR SALE

A fairly large LIBRARY of theological, reference, and other books for sale at one-third price, or less. List books you desire on postal card and mail to Rev. H. Wennermark, 123 Andrew Place, W. Lafayette, Ind., for quotations.

MRS. GEORGE H. SCHNUR
Maker of
COMMUNION WAFERS
636 LINCOLN AVE., ERIE, PA.
Mailed Postpaid to Patrons.
SEND FOR PRICE LIST.



Get CHOIR and PULPIT
GOWNS the EASY MOORE
way!

Beautiful, fine quality
Gowns, Surplices, Cas-
socks—now easy for your
church to own under
MOORE'S Plan. Write for
Free Choral Apparel
Style Book C4, Pulpit
Apparel Style Book CP4,
Budget Payment Plan 114.

E. R. MOORE CO.
425 Fifth Ave. 932 Dakin St.
New York, N. Y. Chicago, Ill.

MUHLBERG COLLEGE ALLENTOWN, PA.

Accredited Lutheran College for Men.
Liberal Arts and Sciences
Teacher Training
Pre-Theological
Pre-Medical
Pre-Legal
Pre-Dental
Business Administration

LEVERING TYSON, Litt.D., LL.D.
President

H. A. BENFER, A.M., Registrar

This ELECTRIC BULLETIN only \$59
Complete with 780 Steel Letters—An effective, economical way to build attendance and increase collections. 20,000 in use. Send for free catalog showing many styles and sizes.
H. E. WINTERS SPECIALTY CO.
Pershing Ave. Davenport, Iowa

**CHOIR GOWNS
PULPIT VESTMENTS**
Hangings Ornaments-Fringes-
Furnishings and Supplies-
CATALOG, FREE ON REQUEST
The C. E. WARD Co. New London, O.

Choir Pulpit GOWNS
Paraments, Bible Markers, etc.
Fine materials, beautiful work,
pleasingly low prices. State
your needs. Catalog and sam-
ples on request. DeMoulin
Bro. & Co., 1127 S. 4th St.,
Greenville, Illinois.

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

ducted by the pastor, the Rev. L. P. Pence. Joseph Sittler, D.D., president of the Synod of Ohio, preached the sermon in the morning to a well-filled church and assisted the pastor in administering the Holy Communion to the largest number in years. The vested choir sang beautifully.

At the noon hour a sumptuous dinner was served on the church lawn.

The afternoon was given over to the celebration of the fortieth anniversary of the building of the church. Several visiting pastors were present and many representatives from some of their parishes, notably West Carrollton, Ohio, and Bellevue, Ky., two churches which Mr. Pence formerly served. The ministers who were present and contributed to the program with addresses and greetings were: the Rev. Myron T. Danford, Bellevue, Ky.; R. A. Albert, D.D., Ellerton, Ohio; the Rev. Lorin L. Spenny, Park Hills, Covington, Ky.; Carl A. Sundberg, D.D., Springfield, Ohio; and the Rev. D. M. Funk, president of the Kentucky-Tennessee Synod.

TWENTY-FIVE YEARS A PARISH DEACONESS

OCTOBER 20, the annual congregational dinner of St. Matthew's Church, Philadelphia, Pa., was made the event of celebrating twenty-five years of continuous service for Sister Mildred Bingham as parish deaconess. Exactly to the day, a quarter of a century before, Sister Mildred came to the city to take up her work, a work increasingly difficult through the years and yet more valuable to church and community.

Guests of honor were the Sisters from the Baltimore Motherhouse of this area, who presented Sister Mildred with flowers. A large assembly of parishioners heard Sister Martha Hansen, Directing Sister, speak in appreciation of Sister Mildred and her work in the Kingdom. A birthday cake with twenty-five candles from the King's Daughters, and a generous purse from the congregation concluded the memorable event.

Sister Mildred has served St. Matthew's Church in a unique way for a quarter of a century. Seventeen years came under the pastorate of Dr. Edwin Heyl Delk, and the last eight under the pastorate of Dr. T. Benton Peery. Many people are indebted to her for nameless acts of kindness and love. Certain phases of the work of this congregation would not be possible without the help of Sister Mildred.

FORTY-FOUR YEARS A PASTOR

George W. Enders, D.D., recently elected pastor emeritus of the Paradise-Shiloh Charge of the Central Pennsylvania Synod, was honored after the service Sunday morning, October 30, in Shiloh Union Church. The occasion was the completion of his duties as pastor for forty-four years, twenty-five of which have been spent in this charge. He was presented with a bouquet of twenty-five chrysanthemums by the congregation. The week previous

the Holtzschwamm congregation presented him with a large bunch of roses.

The sermon on the anniversary occasion was preached by the Rev. N. B. Kellow, assistant pastor of Messiah Church, York. Dr. Enders was in charge of the service.

Dr. Enders, a resident of York, Pa., is an alumnus of Gettysburg College and Seminary. Before completing his course in the latter, he served a year as home missionary in York County. Pastorsates served by him were Argusville, N. Y., four years; Union Bridge, Md., seven years; Clearfield, Pa., eight years; and the Paradise-Shiloh Charge for the past quarter of a century. When he took up this work, the charge was deeply in debt, but today both churches have balances in their treasuries and endowment funds.

REFORMATION SERVICES

Park Hills, Ky. Reformation Day services for the Lutheran churches of Northern Kentucky were held Sunday evening, October 30, in Zion Church, Park Hills, Ky. Pastors of the congregations participating conducted the service—the Rev. William Hoffman, St. John's, Melbourne; the Rev. C. Myron Danford, Trinity, Bellevue; the Rev. David M. Funk, St. Mark's, Newport; the Rev. Lorin L. Spenny, Zion, Park Hills; the Rev. Howard M. Hauter, Hopeful Church, Florence; and Hebron Church, Hebron. The sermon was preached by C. Franklin Koch, D.D., pastor of St. Paul's, Richmond, Indiana.

The music was furnished by Professor Herschel Linsteadt of Newport and combined choirs of northern Kentucky churches under the direction of Mr. Harold Prim of Bellevue sang anthems.

Erie, Pa. A Lutheran Mass Meeting to celebrate the 421st anniversary of the Reformation was held in St. John's Church, Erie, Pa., Sunday evening, October 30. The address was delivered by Dr. Adam J. Holl, pastor of the First Lutheran Church, Pittsburgh, Pa. An appeal for an offering for Thiel College, Greenville, Pa., was made by E. M. Gearhart, D.D. The benediction was given by Dr. Gustave A. Benze, pastor of St. John's.

Pastors participating in the rendition of the service were pastors of several congregations taking part in the celebration: Dr. George H. Schnur, Dr. William E. Frey, the Rev. Lewis R. Fox, the Rev. Albert U. Gesler, and the Rev. John E. Bermon. Anthems were sung by the combined Lutheran choirs of the city under the direction of Mr. Arthur R. Johnson. Mr. Percival LeSueur was organist for the service.

OUR OWN SYNOD AND ITS WORK

(Continued from page 19)

to their needs. Candidates for the ministry must be examined. Matters of discipline sometimes demand action. Co-operative effort among the congregations must be directed. The synods have a reason for being. They are like a congregation of congregations and focus the powers

and resources of the congregations upon their common tasks. Loyalty to a congregation is not complete until it also means loyalty to the synod and to the U. L. C. A. All for each and each for all!

To LEADERS: Topic date, November 27. Use the last volume of your synodical minutes to secure the data required above. Keyser's "Our Congregation and Its Work," Chapter XI, offers much additional material. Next topic, "Bible Teaching About Signs and Dreams."

OBITUARY

Mrs. J. Clarence Waltz

was born November 6, 1884, and departed this life October 1, 1938. Her death came in an automobile accident near Pennville, Ind. She is survived by one son, Kenneth, and a granddaughter, Mary Constance, of Vincennes, Ind.

She was the widow of the late Rev. J. Clarence Waltz, former president of the Indiana Synod, who departed this life March 8, 1934.

Mrs. Waltz, like her husband, was a highly efficient and devoted executive, and above all a splendid devotional leader of the Lord's work, working side by side with her husband in their various fields of Christian service. She was a former president of the Women's Missionary Society of the State of Indiana, and a liberal giver to the Lord's work. She made every new society that was formed while she was president a Life Member. She served as historian of the Indiana Synod Women's Missionary Society. At the time of her death she was president of the Central Conference, East District of the Women's Missionary Society. She was governess at the Oesterlen Orphans' Lutheran Home at Springfield, Ohio, for eighteen months.

She was known and beloved in her local community, and had multitudes of Christian friends in four states. One of her last services to her Lord and Saviour was to influence profoundly the lives of a number of young people in a Lutheran Teacher Training Class in the Portland Bryant Lutheran Parish, the Rev. H. T. Neve pastor. So her passing is mourned by a large number of devoted friends. But she is gone to a lasting home to be with her Saviour for whom she worked long, ardently and willingly.

The funeral sermon was preached by the Rev. H. T. Neve, official chaplain of the Indiana Synod, at Zion Church, Portland, Ind. He was assisted by the Rev. W. F. Habey and the Rev. L. P. Mueller of New Corydon. Services were held the following day at Vincennes, Ind., with the Rev. Grover Leonard preaching the sermon, assisted by the Rev. Irvin W. Gernert, close friend of the Waltzes, and by the Rev. H. T. Neve. At the interment at Vincennes, the Rev. Dr. I. W. Ladd and the Rev. L. T. Riley and the Rev. Grover Leonard officiated.

RESOLUTION OF RESPECT

We, the members of the council of St. Peter's Lutheran Church, Middletown, Pa., desire to express a profound sense of loss which we and our beloved church have sustained in the death of Charles Baum, M.D., Ph.D. The son of sainted forebears, whose ministry of ninety years ago laid the foundation upon which our congregational life has been built, reared with in the walls of a Lutheran parsonage, trained in the profession of medicine, he was splendidly equipped for a life of service to God and man. This mission Dr. Baum faithfully fulfilled.

Although the practice of his profession was characterized by unusual sympathy, charity and faithfulness to his clientele, to us in Middletown the memory of Dr. Charles Baum will always remain as that of the ideal churchman. He was a man of firm convictions, of true and honest purpose, of sound judgment, prompt in action, faithful to every trust, an earnest worker for the Kingdom of God.

Upon taking up his residence in Middletown he at once became identified with our church and with every worth-while community interest. He was the ideal citizen. During four of the seven years of his residence here he served as the president of our church council. His knowledge of the affairs of the Church at large acquired through years of experience as a member of the Board of Foreign Missions, the Board of Publication and the Board of Trustees of Gettysburg College, enabled him to meet easily and direct wisely the work and problems of the local congregation. He gave of himself and of his possessions without reserve. He won our respect, our admiration, our love. He was, in truth, an exemplary Christian gentleman.

But the loss we have sustained lacks the poignancy of the grief and loneliness which were visited upon the happy family when at the close of day he passed from their midst. This minute is prepared with them in mind no less than the areas of larger contacts to which

Dr. Baum ministered so well and so unstintedly.

We, therefore, also desire in this way to extend to the family our sincerest sympathy. We give God thanks for the rare fellowship we have been permitted to enjoy with him whose fellowship in the home circle was likewise most precious and satisfying. Our prayers continue, asking that the heavenly Father's grace may richly sustain and comfort them through the gospel of our Lord Jesus Christ; and that the years yet to be allotted to them for life, love and service may be the more richly filled because the one whom they loved will ever remain a living force in the souls of all of us to whom he ministered so well and so unselfishly.

THE CHURCH COUNCIL,

F. J. Bauchmoyer, Pres.
E. L. Nuskey, Sec.

IN MEMORIAM

Whereas on Sunday evening, October 2, 1938, while on his way to conduct regular services in one of the congregations of the Niantic-Sassamansville Parish of the Norristown Conference, Pennsylvania, our esteemed and beloved pastor, the Rev. George W. Fritsch, Ph.D., was so seriously injured as to result in his death Thursday evening, October 6, 1938;

Whereas in his death we have lost an able preacher of the Word of Eternal Truth and Life, a pastor who for twelve years has faithfully ministered to the spiritual needs of the members of our congregations; comforting the bereaved and offering strength and hope to the sick and afflicted; a leader who has endeavored to inspire the congregations in loyalty to the program of the whole Church, and a friend to whom one might go for counsel and guidance—

Be it resolved—
That we acknowledge with humble gratitude to God his years of unselfish and untiring service among us.

That we treasure the memory of his Christian character and personal influence upon our lives.

That with renewed zeal we reconsecrate ourselves to the work of the Master, Whom our pastor by precept and practice held before us.

That we, the members of the church councils of Christ Lutheran Church, Niantic; St. Paul's Lutheran Church, Sassamansville; Trinity Lutheran Church, Bechtelsville; and St. Luke's Lutheran Church, Gilbertsville, of the Niantic-Sassamansville Parish, extend to his beloved wife and faithful helpmate, his dear children, and to those nearest to him our deepest sympathy and earnestly beseech our heavenly Father to bestow upon them that perfect peace which this world cannot give nor take away.

That we assure the bereaved family of our willingness to render any service within our power.

That copies of these resolutions be spread upon the minutes of each of our respective congregations, be given to the bereaved wife and family and be forwarded to THE LUTHERAN.

THE NIANTIC-SASSAMANSVILLE PARISH
Per its Church Councils

CHOIR GOWNS

28 New Black Poplin Pleated, Academic Style, \$3.75 each, all or part.
Lindner, 425-LP Seventh Avenue, New York

ENGLAND • FRANCE • GERMANY

By Lloyd Swift Expresses

BREMEN • COLUMBUS • EUROPA

Hapag "Famous Four" Expresses to

ENGLAND • IRELAND • FRANCE • GERMANY

NEW YORK • HAMBURG
DEUTSCHLAND • HANSA

HAPAG M. S. ST. LOUIS • S. S. BERLIN LLOYD

Rates, according to Ship and Port, start at

CABIN CL. \$155 TOURIST CL. \$120.50 THIRD CL. \$91

Your Travel Agent, or



HAMBURG - AMERICAN LINE
NORTH GERMAN LLOYD



57 Broadway, New York

Uptown: 669 Fifth Ave., at 53rd St.

CHOIR AND PULPIT

GOWNS

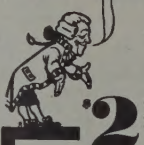
THE CLERICAL TAILORING CO.

367 W. ADAMS ST.

CHICAGO, ILL.

WELCOME

to NEW YORK



2²⁵ 3

SINGLE DOUBLE

1000 ROOMS WITH BATH

Three blocks from largest department stores and Empire State Building. Two auto entrances. Garage—free car delivery service. Conservative clientele. Special rates for family groups.

Alburn M. Gutterson, Manager

PRINCE GEORGE HOTEL

14 EAST 28TH STREET
NEW YORK

Established 1857

The J. and R. Iramb Studios
Home Office and Craftshops
Genally, N. J.

Stained and Leaded Glass in the best traditions of Christian Art
Mosaics • Interior Devoration • Murals

PAINE SPIERS & SUDMOS
STAINED GLASS CRAFTSMEN
FOR OVER 50 YEARS
50 WEST 15 STREET NEW YORK
BRONZE TABLETS
INQUIRIES INVITED—NO OBLIGATION

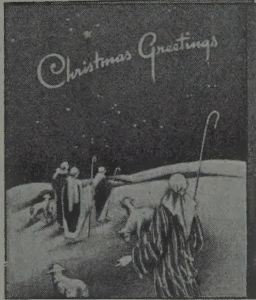
NEW CHRISTMAS GREETING FOLDERS

Especially for Pastors, Sunday School Superintendents and Teachers

WITH ENVELOPES EXECUTED IN COLORS

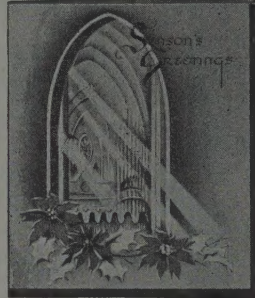
These four French-fold folders are made up with designs, sentiments and Scripture verses making them especially suitable for pastors and church workers to send to their groups.

Size, 4 x 5 inches. Price, 5 cents each; 40 cents a dozen; \$2.50 a hundred.



No. X98

No. X98. Designs, inside and out, in red, blue and brown, with blue right edge. Message: "Guided by the wondrous star, Wise men traveled from afar, Sought their Savior-King: May He dwell within your heart, Christmas joy and peace impart, Sweetest comfort bring." Text: "When they saw the star, they rejoiced with exceeding great joy."



No. X100

No. X99. Designs, inside and out, in red, blue and brown. Message: "Hark! the angel message, telling of the Savior born this day. As a gift, all gifts excelling. For our cheer in every way: May He make your heart His dwelling, Bringing joys that always stay!" Text: "The grace of God that bringeth salvation hath appeared to all men."



No. X99

No. X100. Designs, inside and out, in red and brown, with red right and lower edges. Message: "While Christmas windows, all aglow Tell of the wondrous Light Which came to us at Bethlehem That strange and silent night: May all its glory serve to make the coming New Year bright." Text: "Thou shalt call His name Jesus: for He shall save His people from their sins."



No. X101

No. X101. Designs, inside and out, in red, blue, and brown, with blue right edge. Message: "The message which from year to year has brought the same abundant cheer. The news proclaimed throughout the earth of the Redeemer's wondrous birth: May its eternal life and light make all the year with glory bright!" Text: "Behold, I bring you good tidings of great joy, which shall be to all people."

New Style

CHRISTMAS MESSAGE GREETING FOLDER

With New Features Enhancing the Appeal of this Type Folder



No. 800
(Illustrating appearance of folder when opened.)

No. 800. The Christmas Message Folder for 1938 makes available a self-enveloping device similar to that offered in previous years but with a very different type of color illustration and message: "The simple story of the Nativity and the radiant spirit that emanates from it draw a response from the hearts of all in whom there abides a love for that which is beautiful, kind and pure. May the Christmas spirit bring peace and joy to your heart this Yuletide and abide with you throughout the coming year."

Price, 35 cents a dozen;
\$2.75 a hundred.

SELF-ENVELOPE (needing no envelope) since it is constructed to be folded to form its own envelope to mail at 1½ cents.

With fine CHRISTMAS MESSAGE printed on rich cream paper stock in sepia ink. Furnished flat, ready for signature and folding as illustrated. Sample on application.

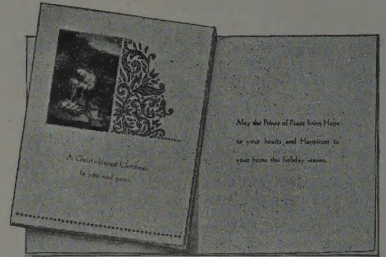
Price, 35 cents a dozen; \$2.75 a hundred.

Limited Stock of No. 707 and No. 605 illustrated in our 1937 Holiday Catalog is still available. Samples of these former listings and the No. 800 design will be sent on application.

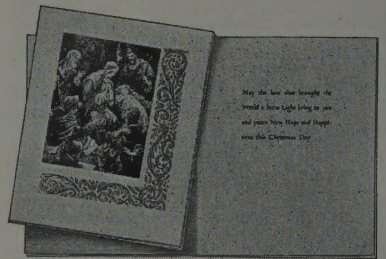
French Fold. Full Color Reproductions of Famous Art Pictures

The color pictures are tipped-on, with suitable religious messages printed on inside page on ivory-toned paper stock in sepia ink. With envelopes.

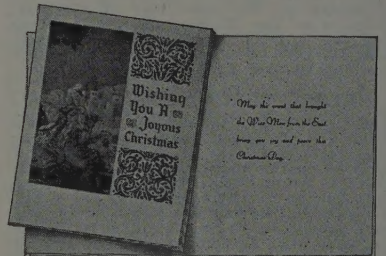
Size, 4¼ x 5½ inches. Price, 3 cents each; \$2.50 a hundred.



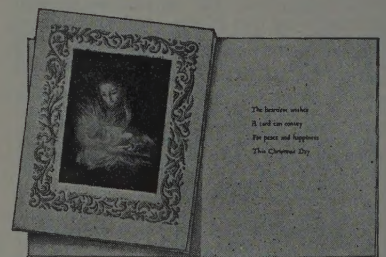
No. 881



No. 882



No. 883



No. 886

THE UNITED LUTHERAN PUBLICATION HOUSE
1228-1234 SPRUCE STREET, PHILADELPHIA